



The Treacherous taken in his Treachery, &c.

AND Friends, although I have said enough, and sufficient already, viz. in my two former, to manifest and lay open both the Ridiculousness as well as the Weakness & Rashness of the Judgment of my Seven unjust Judges, viz. *James Poster, Oliver Sansom, William Austill, William Cooper, Benjamin Antrob, John Gidding, and Richard Vokins, junior*, as particularly in page 25. to the 32d. of the *Cry, &c.* Yet since there is this fresh occasion given me through their hardness, by attempting an Answer to it, I think it most proper, as needful, to make this short and farther addition to the former, both to continue, as well as to make it yet the more apparently obnoxious to the Eye and view of the Impartial, before I enter upon the direct Answer to his and their said Book, for shake and remove but their Foundation, viz. their wicked and unjust Judgment, and this, and all the rest of his and their *Babel's* building, will soon disjoint, sink down and tumble of it self, and therefore shall be somewhat the larger on this part here, to the end I may be the briefer on the rest, tho' I intend not to leave either Stone or Material unturn'd, shaken, remov'd or thrown down; and this of their said unjust Judgment being the chief, the principal, or as the Hinge or moving Wheel, upon which all the rest or the most material of it doth stand, hang and depend, and by which all the rest of their Actions and Works may be the better guessed at, and inspected.

I shall begin with their Preamble to their said Paper of Judgment, and then place again my further Remarks and Observations upon it; the aforesaid beginning thus, or after this manner, viz. *We whose Names are hereunto subscribed, at the request of Abraham Bonnifield, and by the consent of the Quarterly Meeting held at Redding the 4th. of the 3d. Month, 1691. were to hear the Complaints and Grievances of the said A. B. and others, against W. L. and J. B. and to put an End to all Differences between them, &c.* I shall first begin as with respect to their way and manner of hearing them, the which was managed at no other, better, nor juster rate then that before I had read much above the half of my Papers that contain'd them, viz. my Charges, e'er I was interrupted by *Benjamin Antrob*, that hot and careless Zealor, who I as since Broke for I know not how many Thousand Pounds, that my self

am likely to ^{be} ~~lose~~ several Pounds the worse for him ; who standing up,
 or appearing, signified to the Meeting, that it rose in him, or in
 his heart, That they or those *my said Papers were but fuel for the fire* :
 Surely a very unjust and no less then a Cruel and Barbarous way and
 method, for either hearing or ending of Difference ; but may add,
 as I said in Page the 30th. of *the Cry, &c.* When hinting at their
 Injustice, what other could I expect from such Burning and De-
 stroying Judges ; who doubtless, would even every one of them count it
 hard, rash and unjust if any *Court of Judicature*, throughout the whole
 Nation, should require their Causes, Allegations, &c. to be Burnt or
 Destroyed before Read or Heard, and much the harder too, if the
 Judge should pretend a motion from God to do it ; but how weak, as
 well as ridiculous, this unconscious and conceited Man hath rendred
 himself by thus rushing and stamping his Idle and Childlish Imagina-
 tions for the Movings and Motions of God, and no less than such,
 would have believed and received (doubtless) them both Pro-
 phetick and Divine ; notwithstanding have thus acted below and short
 of all Rules amongst Men, both as with respect to Law, Morality and
 Religion, of which I shall leave the Impartial to judge. But again
 observe, that it's acknowledged and granted by them, *that there were*
both Complaints and Aggrievances ; and in the second place, *that they*
were to both hear and redress them ; but yet instead of either impartially
 hearing, or at all, or in the least to endeavour any redress, they have
 multiplyed and made them more, and instead of doing me Justice and
 Right, by impartial hearing and ending the Difference, the thing
 and end for which they were so nominated, requested by me, and
 consented unto by the Meeting, they have both Judged, Sentenc'd
 and Condemn'd the Complainant, and Acquitted and Excused *W. L.*
 and *J. B.* the Accused, the Criminals, the Causers and Occasioners of
 the aforesaid Complaints, &c. and this is all the Justice, Redress or
 Amends that they have made or given me, in satisfaction for all the
 so many Wrongs and Injuries that have been done me ; and are any so
 silly as to think, as silly as *O. S.* counts me, as to either desire or re-
 quest them, to thus farther wrong and abuse, evil handle and intreat
 me, instead of doing me Justice ; or the Meeting to be so out, and
 besides the matter, as to consent or appoint them to any such end
 or work, or to account any at all of such their evil and treacherous
 Ones, for Apostolical or Divine, or other than meer mockery both of
 God and Man, and tending to no other than the hurt and deceiving
 of their own and others Souls ; for to thus insinuate and tell, as in Page
 the 15th. of his *Reviler, &c. viz.* As if the Sence and Judgment
 that they had received in their waitings in the Light of Christ our
 Lord,

Lord, &c. as if he were both the Author and Dictator to such their Treachery and Deceit, who have thus divined a Lye, and then spake it as if in the Word and Movings of the Lord: And in the last place, as with respect to their making of Peace, working Reconciliation, the ending the Difference, the end, (and end only) for which they were so nominated, as owned, granted and acknowledg'd by themselves in their said Paper, and Signed under every one of the fore-mentioned Hands, yet how far they have fallen short of performing their Trust in the said Matter and Case left and committed unto them, any one that is desirous to see, may see; and they that desire to know, cannot but understand; for that neither Peace nor Reconciliation is either made or wrought by them, but rather, as in pag. 26. of the Cry, &c. they have much increas'd the Difference, instead of ending of it, and have made it greater, and the Breach far wider than before, and not so much as any one of them rightly ended, or ended at all, but instead of it, or any thing really in order to it, they have wholly mistook their Work, mist the Matter, betrayed their Trust, and violated all Rules, Ways and Methods practicable, or in order to it; and have cause and ground to believe that their wilful Ignorance, mix'd with Malice and Prejudice towards me, for my withstanding and opposing of such their Injustice and Treachery, was the cause, and wholly and alone the occasion of it; and therefore their said wicked, evil, and unjust Judgment, which they have brought forth and given in against me, instead of ending the Difference between the aforesaid and my self, being as the chief, the main, and the principal, the Pillar and Support; yea, and Finishing or Top-stone of this their so weak, and so wicked, feeble and tottering Building, all others being but as Accidental, or Circumstances depending; I having thus shown the weakness of, shaken and cut down their Props, hewen down their Pillars, taken away the Stones, and razed the Foundation thereof, without doubt, gainsay or contradiction, down will sink, and unavoidably will and must fall, this their *Babel*, and confused Structure and Building like a broken Wall altogether, and that with both force and weight upon their own Heads.

And although, as I said in the beginning, I have said enough and sufficient before; yet, notwithstanding, for the sakes of the Poor and Innocent Ones, who have a love in their Hearts to God and his Holy and Blessed Truth; I say least such, or any of them, should be beguiled, catch'd or taken in any of his, or their, cunning and crafty Snares, I thought good to a little further unravell this Man O.S's. own fine spun Spiders-Web, as in his Book, *A Reviler, &c.* with the Subtlety and Craft of both the Hands and Heart that wrote it, which

to add to and to make it further appear, to be yet more Notorious and Wicked, and that especially on his part, *viz.* O. S. that pretends to be both the Author and Writer of it, and that in both the Matter, Manner and Circumstances, I thought good for to give the Reader this farther Account and Relation, and that as it more immediately or particularly relates unto himself, and then of the rest concern'd, as it falls in its order and course before me.

And first, as in relation or with respect to the said Judgment, that this very Man O. S. the Chief or Principal of the said Seven, &c. did himself, and of his own accord (so far as I know, or ever heard to the contrary) make an offer and propose, yea, and that to the very next Quarterly Meeting, held and kept at *Newbery*, it being, (I say) the next in Course, after that wherein their said Sentence was given forth, for a farther hearing or reference before a certain number of Antient Friends at *London*, satisfiedly and equally chosen by us the Parties concerned; and who was also so particular and distinct in it as to nominate two of the very Persons I might pitch upon or chuse to make use of on my part, if I pleased or thought well of them. as stated by way of Appeal to *George Whitehead* and *Benjamin Antrobus*, in Page the 48th. of the *Cry*, (and which in Page the 45th. of his, *A Reviler Rebuked*, he confesseth as Confused and Whimsical) it being thus, or to this effect, *viz.* Whither that seeing O. S. did so propose for a farther Reference, and that for this reason, that he did not see that the said Difference was like to be ended there, *viz.* at the aforesaid Meeting. Observe, (which plainly shows and demonstrates, that it neither had been or was ended before, unless they would have two endings) and farther as cited, that he himself should be so the proposer of it (Pray observe, who but just or a little before pretended, and that solemnly too; *That what they did therein, was as they received it in their Waitings in the Light of Christ their Lord, &c.*) And again, *That it would in his thoughts be best so to do, viz. Refer it.* I do therefore appeal and say, Hath he not plainly and evidently shown therein, not only his own Instability, Confusion, Whimsicalness, as well as Falseness, Treachery and Inconsistency, thereby but Invalidated, as well as Undone, Overthrown and Reversed that Wicked and Unjust Judgment of himself and the rest of the Seven; but also thereby given testimony unto, and approbation of something more Impartial, Equal and Just then that of theirs; as likewise according to Method and Manner of Law, put a stop, or made Replevey to both all, every or any farther Procedure or Prosecution of the matter in any other Meeting or Court, (to speak after the manner of Men) except what is higher, or of more Power and Authority than his or there's; so it's evident,

evident, apparent, and plainly to be seen, that as the Wise Woman, as Solomon says, buildeth up her House, so O.S. like the Foolish one, pulleth his down, and that with his own Hands; all which (as said) were enough and sufficient, one would think, to convince any Conscious or impartial Reader of both his Falshood and Treachery, as also to shew what little Cause or Right O.S. has, or had, to charge me thus, and so often with Confusion, Whimsicalness, &c. as in pag. 2. of his, *A Reviler*, &c. as well as in divers other Places that appears thus, and so shattered, broken and confused in himself.

And unto what is here inserted and alledged, I shall yet add and annex as a farther weight of both Shame and Condemnation upon him, and them that employed him in this Evil and Unchristian Work, (by thus adding of Sin unto Sin, instead of Condemnation) out of the Book entituled, *Reflections and Maxims*, supposed to be written by W. P. as in pag. 42. and 116. of the aforesaid, where it is thus written and inserted, viz. "If thou hast done an Injury to another, rather own it than defend it; one way thou gainest Forgiveness; the other thou doublest the Wrong and Reckoning. And more to the same import in page 43. and 119. "We should make more haste, saith he, to Right our Neighbour, than we did to Wrong him, &c. And in pag. 120. "True Honour will pay trebble Damage, rather than justifie one Wrong by another. Methods surely wholly and only, and alone approved of and justified by the Rules of both Divinity and true Morality; all which still condemns you in this, as well as in all the rest of your Rash and Unchristian Work.

But a Word more, as with respect to the said Judgment; If you had seen or found that you could not, or that you were not likely, or at least at that time, to have made Peace, and ended the Difference betwixt us, the matter could but have stood and remained as it was, (and not have been thus made worse) but have left and referred it to another time or further opportunity; and who is it that knows not, (that knows any thing of this nature) that although the thing proposed hath not at first been wrought or obtained, viz. The Peace between the Parties differing, yet that through the Prudence, & Patient Forbearance of the Parties chosen or concerned in it, with the use of true and Christian means, it hath notwithstanding been effected and accomplished in the end, as many and frequent are the Instances that might be cited and alledged in the Case. Neither had you, of Right, either Power or Authority from either God or Man, whatever you pretend, & Father it upon the Lord, or your Sence in your Waitings, &c. (which is a Lye, and a Divination of your own Brain, for that God neither giveth Sence, nor excites Men to pervert Justice, or do wickedly) or to either act, do
father

father or otherways than as before, since Peace, Ending the Difference, was the matter proposed, and both the Subject and Substance of your Businels and Work; and which no doubt might have proved as effectual in our case, as well as in others, had they been in sincere reality and earnest to have done it in its right and due Method. And farther, as to their false and malicious Aspersions, as inform'd, by charging me to act or behave my self like one, or a Man distracted; though there was cause of temptation enough given me for it by that days work of yours (I mean when you pronounced or gave it) had not the Lord stood by me, and been my support and help by that days work; I say, as I then told you, and do the same again, That it shall stand and will stand in charge and witness against thee O. S. and you all, and that for ever, unless you return and repent, for it was a Day and an Hour of the strength and power of Darkness; yea, and a work of Cruelty, Force, and of sore Oppression, as my Soul can say of it that bore the burthen and felt the heavy weight of your Merciless Hard-heartedness, &c. And which in addition to the rest of your works brought, as may be supposed, *Thomas Gilpin*, a Man of like temper with your selves, who neither belong'd to the Meeting, nor yet of the County, neither had any thing to do, or to meddle or make with those Concerns amongst us, to so proudly insult and domineer over me, and as if one appointed as Head and Master of the Meeting and Work ye intended that day to be at, *viz.* Judgment, Sentence, &c. who first discover'd himself by Preaching through Mercy, not my Funeral, though my Sentence and Judgment-Sermon, and such a one too, as I think in relation to the nature and subject of it, as was never yet preached by any *Quaker* before, which I leave to the just Judge of all to reckon with him; for when and where such his Flams and Idle Fables will not stand or pass for Apostolick, or Divine Authority, being far short of the Priests or Ministers of the Church of *England* in the like Case, for they Preaching before the Judge when ready to ascend the Bench or Judgment-seat, who generally rather excite to Mercy with Justice, than Judgment, Condemnation, &c. But *T. G.* for neither of them, but for you I mean the seven to be one, and to stand and hold together, and not to be daunted, but to resolve and fix the matter, *viz.* Judgment notwithstanding, as the Reader may observe was neither of the Meeting nor County, to the shame and reproof of his Gray-Hairs be it spoken, and stand in Record against him; and I could say more, both with respect to this and other matters, particularly relating to himself, as he knows I can, and of his scornful and insulting Temper. All which have been observed, and he spoken to about it, as have been inform'd by Friends of his own County; and farther observe, that a Friend
that

that was at the aforesaid Meeting, gave in his Testimony against their such unjust and evil Proceedings, saying, That he had been at several Meetings in his time, and no doubt but he had, for he was both Antient and a Man of Gray-Hairs, but that he had never seen or had been where the like, as with respect to Arbitrariness, Injustice, Force, &c. had been done before; and therefore may be the better excused, if like the Prophet, of Old my Face was made as of Brass, and my Brow as a Flint to withstand & testify against such great and notorious Wickedness, so publicly done and acted in the Gate, and such gross Oppression amongst the Men of Age; and to be plain in it, the very strength of my Loins was as unloosed, and the substance of my Life as dissolv'd within me, and in the cry of my Soul, and the woundings of my Life was it uttered forth unto him, though your Hearts and Ears were hardned and shut against it; but in fine, as I then told you as before, so again, that that Case of yours and mine will yet have and come to another hearing, and that before the great Tribunal of the great God and Lord of Heaven and Earth, where my Cause shall be heard and determined in Justice, Righteousness and Truth, for unto him and his Righteous Court of Heaven I both have and do appeal.

And therefore, *Christian Reader*, if I had indeed, (tho' false, and a Lye) seem'd as a Man or one distracted, as these envious Men have accounted me, for my true and sincere Love and holy Zeal unto my God, Justice and the Truth, yet considering that such their Injustice and Oppression was none of the least, when only for and on the ground and score of Religion, if as *Solomon* said, *That Oppression maketh a wise Man mad*; I say the better to be born and allow'd of in me, that he counteth such for a silly one; though whether he, or they that thus wronged and abused me therein, let others judge, that tho' both spoke and acted like a sober Man and a Christian, as others were Witnesses also as well as they; and it was a hard thing to be thus risen up against (as it were) of all, especially by them that should and ought to have done me Justice, and yet for no Mouth or Tongue to move or speak on my behalf, Justice, &c. except the forementioned, that wholly unknown to me, and meerly as accidentally happen'd to be there; Of which and the whole of it, let me add and further say:

*A Wo, a Wo, this Plant of Pride, that's risen and grown so high,
Yet tho' so tall, it wither shall, Root, Branch, and all must dye;
For he the Lord will Pride rebuke, and break their Iron Bands,
And ransom the Afflicted Ones out of such Cruel Hands:*

Yea,

*Yea, he he'll bring Mens honour down, and hide their Pride in the Dust
That Lord it, and do thus oppress to satisfie their Lust.*

And now in the next place, as with respect to the Title of his Book, entituled, *A Reviler rebuked, &c.* I think that all that know O. S. and are Impartial in their Judgment, cannot but know and conclude that his said Title is fittest for, and most proper & true upon himself; for I know not a Man that have practis'd it more: But if I had said nothing, the very Fruits of his Tongue and Pen doth apparently manifest it, for that moreover and besides his so foul and notorious Reflections, Flouts, Jeers, Scoffs, Scorns and Deridings, both frequent and common throughout his whole Work, I shall yet add more to his Account, to fill up the sum, and make good my Charge against him, both out of his own Book, and manner of Behaviour like unto it, both in his open and publick Testimonies amongst us, and other ways; and in order thereunto, shall begin with the *first and second pages* of it, in which amongst the rest, he counteth me, yea, and that more particularly too, as an *Instrument in the Devil's hand to cast Calumnies, Reproach, and False Accusations against the Faithful Followers and Ministers of Christ* (whom I right dearly and truly esteem and love, tho' cannot account so of him, them, or any else that walk in the like crooked and perverse ways.) And further, as *one that broke the Peace of the Church, stir'd up Discontents, Divisions, Enmity, &c. a Backslider, and an Apostate from the Way of Truth, and at length into open opposition, a yea, that even to both write, print and publish Books, stuf't with Falshood and Defamation.* And again, (and to the same import) *Amongst the too many that Satan hath beguiled, corrupted and hardened to that degree* (saith he) *Abraham Bonifield of Reading is one;* But for what cause, unless speaking the Truth and testifying against their Hypocrisie and Deceit, is left to the Reader to judge, seeing there's nothing but his Say-so for it. And to the second part of his and their evil and inconsiderate management of matters, as fore-hinted, as with respect to his and their open and publick Testimonies, where he and others of them have happen'd or chanced to come amongst us; yea, and that too when the Meeting-House Doors were shut up against us, and when we kept our Meeting in the open Court; was it not (I say) after a most harsh and barbarous manner; I say again, when so exposed by the aforesaid, for him and them on the other hand to so come out and thunder forth such their Sentences against us as they did, as of *Black Devils, and White Devils*, as in pag. 6. of my Epistle to the Cry, &c. and more than that too, for one or such that had cast off the Cross of Christ, fallen from and denied

denyed our Testimony, gone into the Liberty of the Flesh, &c. And all this for, and upon no other score or account then our barely and alone being for the removing of the said Meeting from thence, viz. the Court, though notwithstanding afterwards done by G. W. and J. P. and that in pursuant to the Order, Appointment, Consent and Agreement of a Meeting of Ancient Friends, held at London on purpose about it at the time of the then Yearly Meeting, and who (as said) appeared for, and was one with us therein, and gave it too in, in our case; and therefore what at all to be mattered, or notice taken of these, and such Mens pretended Sense and Receivings in their Waitings, &c. whose Sense is their Will, and Receivings Resolution to prosecute it, as elsewhere more at large of as bad or far worse by T. G. W. S. and J. L. &c. And therefore I pray and intreat thee, O Christian and Impartial Reader, to consider what treatment my self and others have met with all along from them, considering our Crime, which was only for being as before of the same mind, and for the same thing and no other then our aforesaid Friends were for, and which indeed was the main and principal occasion of all the future and succeeding Differences: And if O. S. and the rest he undertakes for, accounts my Conscientious and sincere concern herein, in Love to God and Hoily Zeal for his Precious Truth, for *Billingsgate-Rhetorick*, what may or can any think or account of his or their's, though as floutingly charged, (their wits like mine) should be of the least or smallest size) and this may serve in answer to his Fraudilent and Salacious Title, and also to that part of the first and second Page of his before repeated, in all which there's as much and no more of Truth, than of Proof, and that is nothing at all; and what I have written or charg'd upon him, I mean as to the major or principal part of it, he knows to be so, and the truth, and neither Revilings nor Scandal, and therefore no occasion for his Rebuke.

And then goes on and tells his Reader, that this, viz. his said Book, (which may, and ought of right to be counted a peice of Craft or Artifice, then either Religion or Piety) was written by himself, but yet so covert and clandestine, as not to tell him in Truth and Plainness, who he or they were that were the Original or Authors of it, for several that have seen it, are of opinion that its none of his own, nor like his Stile; but however, he is worthy and deserves to bear both the blame and shame of it, seeing that he hath so far appeared for it, and not to tell of any other Father.

And further, to his so common and frequently charging me, as being a Troubler, one of an unruly Spirit, a breaker of the Churches

Peace; it's to be remember'd and observed, that the truly Tender and Conscience were ever so accounted of by such as he and they, that were so for Rule and Preheminence, I say, by such, both in former times and ever since, who truly and sincerely lov'd and fear'd the Lord, and hated and testified against False-heartedness, Oppression and Deceit; and as then, so now, neither could nor can by any means be prevail'd upon by any such, their Rules calls them, *Lines of Truth, Balance of the Sanctuary*, or what you will that were not in Truth, according to Truth, and Truth in themselves; and therefore were so used then, Persecuted and abused ever since, by such that lived and acted in the like evil and envious mind, viz. the Flesh, first Birth and Nature, and at which door, the Apostacy in Spirit crept in at first, and which likewise hath proved the Misery and Calamity of this present Age and Day.

And then goeth on, and tells his Reader, that for the aforesaid Causes, viz. of my being a Troubler, of an unquiet Spirit, &c. I was reprov'd and testified against by the Quarterly Meeting; whereas its apparent, as in Page the 8th, of the Cry, that *W. L. F. B. W. S.* and others, were the cause and trouble-makers, through such their insulting Arrogance and Pride, unless such things are good and to be justified, and the Detectors of them for reproof, and to be testified against; and besides, if true, these were not the cause but the effects of the aforesaid Cause or Causes, and the Meetings Re-proof, if it had been true, when groundless of as little weight as the rest, but enough and sufficient in the foregoing, concerning their testifying against Sentence, Judgment and the wickedness and unjustness of it. And then goes on and tells him again, of my leaving the Meeting of Friends, to which I used before to resort (observe, not belong'd too) and of joyning my self with them that some Years ago separated from Friends, &c. forgetting, else not so impartial, to insert, that his Friends (if must call them so) first separated from the others, and kept a separate Meeting several Years together, at the Widdow Trusses in *London-street*; and what encouragement to so resort, that permitted them of such bad and scandalous Lives, viz. *W. S. E. B.* and *A. M.* as in Page the 9th of the Cry, to so interrupt, bid me be silent, and that it was not my place to speak, that had never by such courses, or any thing that was indirect forfeited my Christian Privilege amongst them; Meetings frequently disturbed and broken up upon me, and in fine threatned with the tying up of my Tongue, at their Monthly Meetings; let their meaning be what it would, tying up of Tongues, whether in a Natural or Spiritual sence, are both Persecution and Popish; and therefore *O. S.* hath not so great cause

to to make such a bustle, or to seem so uneasy, for my adding to, or mentioning the use of the Gagg, seeing such evil and unchristian beginnings seldom ever center'd or ended in any other, as more at large in Page the 36th of the *Cry, &c.* And therefore what would this Man have or be at, if he knew what himself; and if such a Crime with O. S. (that Make-bate and Enemy to Peace) and his Companions, for me to meet with the aforesaid, when have opened the Doors in order as was hoped for Reconciliation, and if so, why not as great and notorious a Crime in *George Whitehead, John Kilburn and Benjamin Antrobus* that advis'd and excited us to it? and who were also both our Presidents and Example to what we did or acted therein; for if he chargeth me with any other or farther joyning then in order to Reconciliation, he and they have done me much wrong, and abuse me in this, as they have done in all the rest: And what need either he or they to either care or be concerned about me (unless to swell his Book for a greater gain, or dally with his Reader in it) what became of me, or whether I went any where or no, where if such a *Devil, a Dog, a Woolf, a Swine, &c.* as in Page the 19th and 20th, as forecited, as also in the Paper he fix'd to my Book of Queries, as in Page the 34th viz. *one of such an unruly Spirit, following the steps of Rogers, a raging Wave of the Sea, foaming out my own shame, a Murderer, &c.* Pray, therefore observe how unfit O. S. as before, to thus publish me for a *Reviler*, and to be rebuked; that have thus exceeded all both Christian and Civil bounds himself, as more at large notorious, severe and cruel upon the same Subject, in the foregoing, in the *Cry, &c.* as likewise in the following; and therefore whether (and that as good and sufficient reason for it) that all his caluminating Clamours he creates, and then chargeth upon me and others, ought not of right to be return'd back, and to his own shame and reproof affixed and fastened upon himself, and that with double reprehension of Blame and Reproof, and as unworthy also of further spending of Time, Ink and Paper about it, notwithstanding he makes such a noise, and beats both Earth and Air (as I may say) as on purpose to raise a Dust to blind both the Eyes and Heart of his ignorant Reader. And farther, that although, as I have said, am truly tender of the Truth, and do both love and esteem the Faithful Followers and Ministers of Christ, yet nevertheless cannot be so easily decoy'd to your end, or charm'd to your interest, as to credit or believe that such your fallacious Fictions or lying Vanities are the fruits or proof that makes you appear to be such, as particular with *W. L.* and *J. B.* so Insulting and Lording it over me and others, pretending to the seeing my inside, and in fine to the discerning of my Heart and inward parts; but more of this

hereafter; nor yet no more of *William Spikeman's* feigned Propheticke strain, to use his own Phrase, in order for Faith and Obedience, viz. to stay, and for the continuance of our Meeting in the Court, or before the old Meeting-House Doors, until the Shutters of them did or were minded to open them again. All which was to have been taken upon trust, receiv'd and believ'd too for Truth, and Profound and Apostolick Doctrine, as well as owned, acknowledged and obeyed for, and as such had not wiser Heads, and prudenter Tongues and Hands, reprov'd and corrected the Error, and cleared the Innocency of my self and others from such, his, and their false & foul Reflections, so often and frequently thrown upon us by them, and by the Author too amongst the rest accounted so, for *Black or White Devils*, such as had denied our Testimony, &c. But what Testimony, if continuing longer at the Door were not it? though notwithstanding altogether false; for that we refused neither to meet nor to sit with them there, but not as an Article of our Faith, neither could we be so implicit as to let them see and act for us, and if by it found denying our Testimony in the liberty of the Flesh and Spirit of the World, for that nothing else was our Crime, or laid in charge against us; and if so, I say, and be true as they have said, then pray what were the Antient Friends at the time of the Yearly Meeting guilty of that gave it in our Case, and in contradiction to their said Faith or rather Fancy in the matter? But if any one should object and say, *But by what Friends was this matter so heard and given in your Case against them?* To it I do answer, by some of the most chief and eminent Friends in the Nation, as in particular *Stephen Crisp, George Whitehead, William Penn, John Osgood, John Kilburn, &c.* and *George Whitehead* and *William Penn* appointed by the aforesaid, at the said Meeting, for to come down to see done, perform and to do it; observe, none of all which is either denied by him, taken notice of, neither excused or answer'd, and yet for him to be so treacherous and hardy as to charge me for a *Smiter of my Brethren*; but yet not so much as any one particular mentioned or named when, how or wherein; and if my Modest and Christian Words were and must be such a Smiting, than what can or may be accounted of theirs, but Maiming, Wounding, if not Slaying; neither yet of *James Lavill's* Prophecy, Actions, Deportment, &c. though so Rediculous and Notorious, as in the 6th Page of my *Epistle to the Cry*, all which O. S. slips over, giveth the go-by unto, and passeth in silence, as elsewhere, and frequent when at a streight, he being, as supposed, either afraid or ashamed to meddle with it, as well he may, it being so bad manifestly contradictory and confused; but what that's not allowed and digested, if but through pac'd and true to

to Party and Intrest, nor no other of any of you the Seven unjust Judges, who with the rest have so abetted, stood by, and justifie notwithstanding have done and acted such things, but rather as an aggravation upon you to be of such hardiness of mind, as to pretend as if had receiv'd it from the Lord, as more to the same in the foregoing; neither is it nor can it be thought I should count otherways of my Antagonist O. S. in particular, or to be so much as thought to be one, viz. a Minister or Follower of Christ, seeing as I have already proved, and shall yet again, that he is so far from being a faithful Follower or true Minister, &c. that he is scarcely, or not faithful at all, nor yet really true to either God or Man upon a Religious score or account, nor yet of any or either of the rest of his party, unless that such things as have charged, proved, and in part confess'd unto, as in page 26. of the Cry, &c. be the tokens, and own'd as the badges of the faithful Followers and Ministers of Christ, and what they be, both my Book of Queries, tituled, *Plain and Honest Dealing with W. L. and J. B. &c.* And *The Cry of the Oppressed in Zion*, doth both of them give a full and large Account, viz. Arrogance, Pride, Insulting, guilty of speaking and asserting Blasphemy, by assuming the Attributes only and alone, proper and peculiar to the Omnipotent and All-seeing Eye of God, and my Book or Books that contain'd them, are in Verity and Truth, and so close, so simple, and so plain upon him, viz. O. S. and the rest, to either receive or bear, surely else he would never have had the hardiness to so outface his own Conscience, to so asperse them, and suppose that he is not so ignorant but to know they are Truth, and neither Lye nor Falshood in either the whole or any part thereof: And again, let me say of that and those innocent Book and Books thou and you so mutter and envy against, speak evil of, abuse and vilifie, that it doth stand, will stand, and also in after Ages may stand and remain as a witness for God, Truth and Righteousness A. B's Innocency, and against thee, you, and all other your such hidden subtil Crafts, Works, and Deeds of Darkness, Hypocrisie and Deceit, unless you return and repent, and that in Truth and Sincerity: And I know full well what I have done, and whom I have obeyed in the Writing of them, and such Peace, and that Satisfaction in it, that neither thee, you, nor any Man or Mortals are able to remove, bereave me of, or take away from me, *Hallelujah's* and Praises be to the Name of the Lord my God, and to the Lamb, who hath been and is my support and strength both in it all, and through it all. And it's to be further noted, that although they have charged the aforesaid to be stuff with Lyes and Falshood, yet hath not he, they, or any of their Assistants, proved

proved so much as one, though thus made a noise and an out-cry about it. And again in the same page, after his accustom'd manner to criminate and abuse me for a restless and unruly Spirit, and what for, but barely and alone testifying against their Injustice, Insulting, Lording, &c. crying and calling for Justice, as cited all along and throughout the whole, and that to according to the allow'd of and established good Order own'd and advised to be done and practised among them, as in page 44. of the *Cry*, &c. and in several other places. And pray observe what a disturbance it is to O. S. and the rest of them, to either seek or endeavour for Justice or Relief, and if this be to break the Churches Peace, what Church is it that crying for Justice, breaks the Peace of it? surely can hardly be thought any other than such a one as O. S. or such an other or others is the Chief and Head of, and not the true Church, or Church of Christ that's the Pillar and Ground of Truth, or the Foundation and Upholder of it, the truest Rule and best Looking-glass for O. S. W. L. and J. B. and the rest of such fond conceited and imaginary Men, for to look, see, and to take a true view of themselves by, who thus seek to both pull down, root out and destroy Truth, Justice, Equity, the principal and chief Materials of this Heavenly and Cælestial Structure, or at least in too large a degree; and therefore O. S. of all Men, (one would think) might have forborn of thus charging either my self, or others, of endeavouring Discord, or taking occasion to break the Peace of the Church, if he had known or truly understood what it was, or took a right and serious view, and well considered of himself, who hath been the beginner, and chiefest and principal Instrument of most, if not all the Discord, Contention and Divisions that have happened and broke out amongst us, both on the one hand, and on the other, as well as the hinderer and obstrueter of Peace, Reconciliation, &c. in this Town and Country; and that when *George Whitehead* and others endeavoured it, as at other times, I say again, not only the beginner of it, but the continuer, and principal and chief Agent of the promoting and upholding of it, as is doubtless known to all or most of the Intelligible Friends in the same, as more at large and in particular in the 10th. and 13th. *Query* of my Book of *Queries*, and in divers and several places in the *Cry of the Oppressed*, &c. And again in the same page he calleth his Book, saith he, (speaking of me) *The Cry of the Oppressed in Sion*; And then adds, *But by the Confusion that is in it, he manifest himself to be in Babylon*; But what those Confusions are, you have little but his Word, and Say-so for it, as ready to conclude that if W. L. J. B. and himself, had not been in *Babylon*, or near the Territories of it in these matters, he

he, they, and the rest of their Associates, would never so appear'd, or been found so deeply involv'd in such their Divisions of both Heart and Tongue, as is too apparently manifest you were and are as in the aforesaid, entituled, *Hidden Things revealed and brought to Light; or Plain and Honest Dealing with W. L. and J. B. &c.* As also of O. S. in particular in the *Cry of the Oppressed, &c.* too large to rehearse so over and over again, especially of thee O. S. that art for punishing the Body, and that puts the matter altogether out of doubt, those being the Punishments of *Babylon*, in whom was found the Blood of Saints and the Martyrs of Jesus: But of *Sion* it is said, *Isa. 11. 9.* as cited by himself, *Nothing shall destroy or hurt in all my Holy Mountain, saith the Lord:* And can the Body be punish'd or punishment upon it, and not hurt, I confess its a Mystery and a Riddle to me. And again, my said Title, viz. *The Cry, &c.* so impertinently inferred on by him, and that as if groundless too, there being so much & such Cause for the said Cry; for that of Oppression and Oppressions chiefly was, and is the cause and occasion thereof, as appears at large in the forecited; and am sure that from the Scripture cited by him, *Isa. 11. 9.* that there's no President, Practice, or Example for it, but on the contrary, that is in *Sion*, there shall, neither is there indeed any that can either hurt, terrifie, or destroy; and if so O. S. where hast thou, you, and the rest of you been? and what the work you have done, and been doing, that have thus been hunching at, smiting and beating of your fellow-Servants, and that under the pretence of Truth, Innocency? and what not, which I shall leave to the Reader to judge of, whether such your Actions and Doings be the tokens of *Sion*, or the Fruits and Works of *Babylon*? And whether, as thou hast said of me, thou hast not hereby run thy self aground, and made and prepared a Rod for thy self, and then goeth on, and saith, *That I should have told what I meant by Sion, to which do return the City and Habitation of Peace, where neither such Works nor workers are either to be seen or found,* as to the same import in *Isaiah* the Scripture cited by him. And again, and further of her, *Such a Rest and Holy Habitation, which neither thee, them, nor any such ruff hewn, and unhammer'd Stones that are thus for the punishing of the Body, tying up of the Tongue, &c. until better hewed, and Cælestially polished, are fit to be laid or made use of in her Building.* And then goeth on again, and saith, *Whence then hath he fought his Cry of the Oppressed, he saith is to be sounded forth aloud in the Camp? but he doth not say in what Camp.*

Answer; O. S. it's from thy and your own Camp and Borders, for there and in it is both the Oppression and the Cry, as plain and apparent; and therefore from thence it is fought, and from thence ariseth

arise and proceedeth the Cry, and therefore the easier to conclude whether from the Camp of the Uncircumcised, or the Uncircumcised in the Camp, and the more, for that a wrong Spirit hath entered the Camp, as *John Buy* hath given as his Testimony, and that many Years ago, as in the *Postscript* to my Book of *Queries*.

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Ans. And what if another, and another to that, or whether conjunct or distinct, all little enough, and to little too, to shew and lay open the nature and degree of his and their Injustice, Wickedness, Treachery, &c. And then again, *I think to lay open* (saith he) *and unravel his Spider's-Web*, not doubting to manifest to the indifferent Reader, that his Account which he calls true and impartial, is untrue and partial, and that his Crys of Oppression by Unchristian forcing severe ways, &c. is causeless, as he is clamorous, &c. Ans. Which is but a playing and dallying with the Reader, unless he did or could do as he says; and whether he hath done, as he pretends I shall also leave it to him to judge, *viz.* Whether he hath done it, or any thing more throughout his whole Work, than only to beg the Question, and impose upon the aforesaid; and this further, that I have both written and spoke the truth; neither have knowingly wronged him or any other in the aforesaid Account, unless in being thus plain and close upon him and them; and if he count that for abuse or personal Reflection, I cannot help it. And again, in the latter part of the third, and beginning of the 4th page, *He beginneth* (saith he) *speaking of me with as much smoothness as he can, to insinuate himself into his Reader pretending much Truth and Plainness, &c. but he quickly falls into Heats, Anger, Revilings, and bitter Language.* But what those Heats, Anger, Revilings, &c. he is short and sparing in for want of proof to his matter of fact: But to make good his matter with only this poor come off, by telling his Reader of my running into a sort of Prophetick strain, denouncing of Judgments against others, and undertaking to foretell what shall befall them. Ans. And if a Prophetick strain and denouncing of Judgment against others, be to him such a Crime or matter

pray tell me and the Reader, who it was that told thee so? or dost thou only run at adventure, thy frequent and usual manner and way of Paraphrasing; yet however and whatever *O. S.* or *W. L.* may judge or account of *John Kilburn* or *John Osgood's* Honesty or Wisdom, that were the Persons appointed, or they to be more Honester or Wiser than to make Remarks upon his Person, Qualification, &c. yet let me tell both him and thee, that they were both the honestest and wiser too for the doing of it, though it's to be observ'd, and always noted, that it's a hard thing for either *O. S. W. L.* or others of the same sort, to either suppose or account any Man Honest or Wise that runs not with them for Company; as *G. W.* I know met with some of it when he came to *Redding* with *J. P.* to remove the Meeting from the Court or Meeting-House Doors, and happily not much better when he prevail'd with *T. C. &c.* for to open them again, and advis'd for our meeting altogether therein: But to return to the matter and to proof, after that the Meeting was ended, at which our said Difference was heard, before the aforesaid *J. K.* and *J. O.* *John Kilburn* as he and I was coming down the Street together, from the Widow *Trusses*, where the said Meeting was held, the aforesaid *J. K.* took occasion (and that of his own account) from the Remarks and Circumstances he had placed upon the aforesaid, to speak unto me after this manner, or to this effect, Abraham (said he) *I would not have thee to so mind, be concern'd, or take so much notice of this Man, viz. W. L. for that as in my judgment and thoughts I look upon him as no other than as a discomposed Man, and I would not have thee or Friends to look upon or esteem of him as any other.*

(Friends, this is true, and *J. K.* knows it to be so, for all this Man *O. S.* has the hardiness and confidence to bely them, and evade and falsifie their Judgment in it, and by his sneering Insinuations to suggest and impose upon his Reader, as if *J. K.* and *J. O.* were both wiser honestest than to make such or any Remarks upon *W. L.'s* Person, Qualification, &c.) And an account too not much unlike to this (of his) was likewise given me by *Guely Penn*, viz. of his franticklike Carriage when he was with, or lived with, her Father *Isaac Pennington*; and that in the presence and hearing of her Husband *W. P.* when they sojourn'd with *William Simmons* at *Hammersmith*, and I could be more particular; from all which it may be observed and seen, that there were others besides *J. K.* and *J. O.* that were both so honest and wise as to place observation both upon the aforesaid Person and Qualification; and as to the other part relating to *J. O.* take the Testimony as by Letter under his own Hand, sent and given concerning him, and that in order to stop and prevent their said mistating and

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Ans. And what if another, and another to that, or whether conjunct or distinct, all little enough, and to little too, to shew and lay open the nature and degree of his and their Injustice, Wickedness, Treachery, &c. And then again, *I think to lay open (saith he) and unravel his Spider's-Web, not doubting to manifest to the indifferent Reader, that his Account which he calls true and impartial, is untrue and partial, and that his Crys of Oppression by Unchristian forcing severe ways, &c. is causeless, as he is clamorous, &c.* Ans. Which is but a playing and dallying with the Reader, unless he did or could do as he says; and whether he hath done, as he pretends I shall also leave it to him to judge, *viz.* Whether he hath done it, or any thing more throughout his whole Work, than only to beg the Question, and impose upon the aforesaid; and this further, that I have both written and spoke the truth; neither have knowingly wronged him or any other in the aforesaid Account, unless in being thus plain and close upon him and them; and if he count that for abuse or personal Reflection, I cannot help it. And again, in the latter part of the third, and beginning of the 4th page, *He beginneth (saith he) speaking of me with as much smoothness as he can, to insinuate himself into his Reader pretending much Truth and Plainness, &c. but he quickly falls into Heats, Anger, Revilings, and bitter Language.* But what those Heats, Anger, Revilings, &c. he is short and sparing in for want of proof to his matter of fact: But to make good his matter with only this poor come off, by telling his Reader of my running into a sort of Prophetick strain, denouncing of Judgments against others, and undertaking to foretell what shall befall them. Ans. And if a Prophetick strain and denouncing of Judgment against others, be to him such a Crime or matter

pray tell me and the Reader, who it was that told thee so? or dost thou only run at adventure, thy frequent and usual manner and way of Paraphrasing; yet however and whatever *O. S.* or *W. L.* may judge or account of *John Kilburn* or *John Osgood's* Honesty or Wisdom, that were the Persons appointed, or they to be more Honester or Wiser than to make Remarks upon his Person, Qualification, &c. yet let me tell both him and thee, that they were both the honestest and wiser too for the doing of it, though it's to be observ'd, and always noted, that it's a hard thing for either *O. S. W. L.* or others of the same sort, to either suppose or account any Man Honest or Wise that runs not with them for Company; as *G. W.* I know met with some of it when he came to *Redding* with *J. P.* to remove the Meeting from the Court or Meeting-House Doors, and happily not much better when he prevail'd with *T. C.* &c. for to open them again, and advis'd for our meeting altogether therein: But to return to the matter and to proof, after that the Meeting was ended, at which our said Difference was heard, before the aforesaid *J. K.* and *J. O.* *John Kilburn* as he and I was coming down the Street together, from the Widow *Trusses*, where the said Meeting was held, the aforesaid *J. K.* took occasion (and that of his own account) from the Remarks and Circumstances he had placed upon the aforesaid, to speak unto me after this manner, or to this effect, Abraham (said he) *I would not have thee to so mind, be concern'd, or take so much notice of this Man, viz. W. L. for that as in my judgment and thoughts I look upon him as no other than as a discomposed Man, and I would not have thee or Friends to look upon or esteem of him as any other.*

(Friends, this is true, and *J. K.* knows it to be so, for all this Man *O. S.* has the hardiness and confidence to bely them, and evade and falsifie their Judgment in it, and by his sneering Insinuations to suggest and impose upon his Reader, as if *J. K.* and *J. O.* were both wiser honestest than to make such or any Remarks upon *W. L.'s* Person, Qualification, &c.) And an account too not much unlike to this (of his) was likewise given me by *Guely Penn*, viz. of his franticklike Carriage when he was with, or lived with, her Father *Isaac Pennington*; and that in the presence and hearing of her Husband *W. P.* when they sojourn'd with *William Simmons* at *Hammersmith*, and I could be more particular; from all which it may be observed and seen, that there were others besides *J. K.* and *J. O.* that were both so honest and wise as to place observation both upon the aforesaid Person and Qualification; and as to the other part relating to *J. O.* take the Testimony as by Letter under his own Hand, sent and given concerning him, and that in order to stop and prevent their said mistating and

false explanation upon it, which was thus or to this effect, *viz.* That there were several Articles drawn up and in charge against W. L. Note, the which he neither said was either false, or made appear to them as such so much as in any one particular of them; but further that there was none alledged or exhibited in charge against A. B. so it's plain and aparent to be seen as before, that there were both Remarks and Observations made, and they that knew him knew that his Words us'd to be short, but authentick. And then again, *But if* (said O. S.) *by the aforesaid he means himself and his pretended several others concerned with him, it shows what a cavilling Spirit he and they were of, &c.* and thus again how it may be observ'd, as I hinted before, that its hard for him or them to be accounted Wise or Honest that oppose or run not with him and them, and no doubt had O. S. so much as thought that J. K. and J. O. had been and were really so concern'd as they were, or placed their Observations so as they did, but he would have been more modest and sparing than to have thus (conclusively) accounted them for Cavillers, or Men of so quarrellsome Qualifications. And then again saith he, *But A. B. I think might very well have let W. L's. Person and Qualifications alone, notwithstanding the big Words and empty Flourishes that A. B. hath used to set forth the greatness of the Capital Difference as he calls it, seeing that the Difference (says he) was but slenderly grounded against W. L. if it wanted to be made out by Remarks upon his Person and Qualification.* To which I do return as before, that the aforesaid were both so Wise and Honest, that they thought it not altogether so slender, though O. S. has counted it so, and there were Charges too as well as Remarks, as specified by the aforesaid J. O. and as also so expressed, and that in particular in Page the 6th. of the *Cry*, *viz.* their Remarks upon his Charges, Person, Qualification, though O. S. hath been thus Treacherous and Perfidious as to pass by and give the slip unto it, though the main part and principal Head and Branch thereof, and the like hath frequently done, as I shall observe when in Course; and is this a doing O. S. as thou wouldst be done unto? or according to that Truth thou pretends to be so concern'd for and to vindicate? but if so and of thy Truth, yet am sure that it's not according to the real and sincere Truth, which is plain, innocent and void of the beguiling Crafts of Men, and shall leave it to the Impartial to judge whether Charges, Person and Qualification be a good or a slender ground for wise and honest Men to place their Remarks and Observations upon, though so slenderly accounted of by O. S. as also how unfit O. S. is or would be, or such as he; to make either a just Jury-man or Judge, that accounteth the aforesaid as so slender and groundless.

And

And again, as in Page the 4th. and further in Page the 6th. *Who but one of a restless and unquiet Mind, and evil and contentious Spirit, (sayeth he) would have renewed and revived the remembrance of an old ended Difference, &c.* and then to his work of Scoffing again, saying, *And by this the Reader may see some of A. B's. Qualifications, and by this guess at the rest.* To the first do answer, it's granted and allowed so to be in the Person that did it, but O. S. has widely mist the matter, a thing too frequent and common with him, in that he did not propose and state this Question to *W. L.* the Person, him and him alone, that renewed and revived it, and who could not be quiet or contented that the matter should stand and remain as ended and left by the aforesaid; but he must needs place such his new and untrue imaginary Explanations and Perversions upon it, whereby, and by which only and alone, the former ended, and which ought to have been forgotten, Difference was again reviv'd and renew'd amongst us; and to use his own Words, as in Page the 4th. of his *Reviler*, and whereby the Reader may see and observe what a quarrelsome Man he has been, as also that all the aforesaid Severities and Reflections of O. S. is found true and due unto and upon *W. L.* and himself, and by which to use O. S's phrase, may I not safely say, if he had any true regard for the honour of Truth, and the Reputation of that Christian Society he professes himself to be a Member of, it would no doubt have stopped and prevented him from doing it; as likewise much to the same by endeavouring to invalidate and undervalue the Labours and Endeavours of *S. C. G. W. W. P.* and several others of the Antient Friends of the Nation, that approved of, appeared and were for the removing of the Meeting from the Court, or before the old Meeting-House Doors; and I do not and cannot forget the Remarks that *G. W.* (and that at his own House, and before his Wife) placed upon the churlish and ill deportment that he met withal from him, and some of them, when he and *J. P.* came down by the appointment of the aforesaid, in order thereunto, *viz.* as if endeavouring thereby to draw them from their Faith and Testimony; as likewise to be farther noted, how they accounted that it was such a Temptation that had befallen them when *G. W. &c.* had prevail'd with the others to open the Doors again, and advised to meet altogether therein, &c. as that the like had never met with, happen'd or befallen them before: by all which the Reader may see the end, and what a kind or manner of concern, and from whence it came, that hath induced O. S. to thus applaud as well as approve of this his such and other the like evil and contentious Work, which is doubtless but to hide and cover it; if there were not, as there need not, any further or other Remarks or Observations

vations to be made or placed upon it, in order to prove or farther evidence the same.

And to the end it may be better understood and known that the said Difference was not so slenderly grounded as he insinuates, or on such small and petty matters as they plac'd their Remarks upon, I think it proper and expedient in the first place, to give a short yet a true and particular account thereof; and in the second, that there were, and who they were that were concerned, and likewise offended, grieved and hurt as well as my self, and the more because of his Taunts, Provocations and Aggravations, as if what had been said were false, or that no others troubled or offended but my self, abusing my Civility for my forbearance, or by mentioning them only in general, as if on purpose, and to no other end than to hide my self in the dark, and to flam and deceive my Reader, as in Page the 4th. of the *Reviler*, *That Generals serve Slanders best to lurk under, &c.* the which take as followeth; some time after the said Differences had thus happened, I going one day to *W. L's* House on purpose to know of him, if willing to comply with those Christian Methods most proper to be used in order to the more privater ending of it, or if not, that it was my intention to bring it before the Monthly Meeting, who thereupon, as his Answer, retorted back upon me after this proud and insulting manner, *Thee*, (said he) *why, what art thee?* the which I looked upon as no less than imperious Pride and Arrogance of Spirit, I say, for one Brother or Member to insult so over another.

And at another time (unto and) before several other Friends, after the ending of the Meeting, thus, *viz. either that they* (viz. the said Friends) *were all Mad, or that he thought that they were all Mad to Day*, meaning as with respect to their deportment and managment of matters there, the which neither in my presence nor hearing, though of others, and of such that were not only troubled at it, but placed both their Remarks and Observations upon it; neither was it, as I may say, to the Younglins or Novices, but to some of the Chief and accounted most Eminent and Ancient amongst us, that met apart after the Separation; and the which I count and charge as a second.

And then again, at another time, and after the ending of another Meeting of the Friends then present upon the aforesaid or like occasion (*viz. not so managing of matters* (in their sincere approach and devout Worship to God) according to his Mind or Will) thus, *viz. That they acted like a company of Poppets*, adding withal (to the aforesaid) *with your up's and down's*; meaning by it when Friends stood up in Testimony, and fell down on their Knees to Prayer. But how great his Pride and prophain his Comparifon herein I shall leave the Impartial

such my so great and large Condescension, in that notwithstanding I had been at such loss of time to Compose, and the Charges of Printing the said Book of the Cry, to be yet nevertheless so at the loss and charge of all, and that with content, in case he could have prevailed with them to have consented unto any fair or Christian way or condition of Peace.

And in pag. 8. speaking of me, *Now having drawn up his own particular dissatisfaction that I presented the Monthly Meeting with a Paper of Complaint of my Grievances, &c.* And then thus infers upon it, *This Paper of Complaint, saith he, one might reasonably expect should have been the first in his Book, but not brought forth till his 7th page; but his Book beginneth with another Paper, as pretended to be the Complaint of several Friends, &c.* In Answer to this part, first, that as by the following it's apparent that it was and is a reality, and not a pretence; and that I also have sufficiently proved it so, by inserting the Names of some of them, and could have said more, though he thus insinuates with his own beguiling Crafts, &c. And as to the other, did think it proper to be brought forth first, as being first in course, and more general; and too for that it had been laid before the Quarterly Meeting, the other not. Secondly, that of mine being but the private or particular dissatisfaction of my self, the other as said of divers and several. And he might have spared his Remark and his Thought too, one would think, seeing there are cases and instances so frequent and often in his, and as frequently hinted in my Answer, that are brought forth neither first nor last, nor indeed at all, though it is to pass, and you must or ought to take it, and that both for Answer, yea, and a Rebuke too. And as to his endeavouring thus as before to insinuate into his Credulous Reader, as if the Friends I hinted, as concerned in the said Complaint, were only R. S. and my self, I think it both proper and expedient to add to our number one more, and no more now; though I could have further enlarged, but this may be sufficient at present to evidence it for a truth, and that it is nothing but the truth that I have asserted or said concerning this matter; and that is *Andrew Hall*; and this also further of him, that he was not only one of the Complainants and aggrieved, but also he and the Man that drew up the first method or draught of it; and therefore A. B. for all, still found to be and remains in that Truth which is plain and innocent, &c. and not using as falsely accused by O. S. any such evil and beguiling Crafts to beguile and deceive his Reader. Again, saith he in the same page, *Whereas he chargeth W. L. (and it is the main part of his Charge) that he refused to record the Complaint in the Monthly-Meeting-Book, &c.* Answ. The which shall leave the

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the Impartial to judge of, whether so as he hath said, seeing I have alledged so many as well as material ones besides it, as in pag. 1, 2, 7, 8 and 9. of my Book of the Cry, both in this and of the former Differences.

And again saith he, *I do not remember that it was made appear to us, that the Monthly Meeting did order W. L. to Record it.* But O. S's Memory is often short, when the matter inconsistent with his Ends and Interest, else he might have recollected what I have inserted and alledged in my Observation on the first Head of their wicked and unjust Judgment, as likewise to be observed, not at all denyed by him as in pag. 29. of the Cry, it being this, viz. "The Substance and principal of all the said Charges against W. L. was not only proved by me before the said Seven, but also both confessed, owned and acknowledged unto by W. L. which was that he had denyed or refused to record what was the absolute and positive Agreement and Order of the Monthly Meeting, &c. And I have not forgotten the Apology neither that he made for his excuses before them, which was that he was loath to trouble the Quarterly Meeting with it; Though should rather have said, to have had his Nakedness and Shame for such his Insolency and Pride laid open before them, and therefore O. S. in his saying, *That the Substance of the Matter was answered by W. L. in agreeing with the Monthly Meeting to refer it to the Quarterly,* is no more nor other than a meer piece of Craft. For gave them before to understand, that it was none of his design or intention, whatever his seeming agreeing, or the substance of the matter, &c. But pray further observe, how that in the very same page O. S. both owns and confesseth, viz. That the Monthly Meeting did refer it to the Quarterly Meeting to end it; and if so, if it were not Recorded in the Monthly Book, ought it not to be Recorded there? And in that it was not, where must we conclude the Fault but on W. L. that had no disposition to that kind of Work. And again, in page. 27. of his citing my Words out of pag. 7. of the Cry, viz. That when so made and Recorded, that afterwards they deny it to be the act of the Meeting; and in the conclusion of the same Paragraph, makes this his Notation upon, viz. *And well they might, for there is no such Record thereof in the Book, &c.* So that if no Record, no truth, though he both confesseth and confuteth himself into the bargain; but what of that, if his Reader care not, or dare not to be so nice Eyed as to see it, and if the Recording, more weighty than the Truth, or the business to be recorded, which way will you steer, and whither will you run? And though he flouts me in his *A Reviler*, &c. with

with *Billingsgate-Rhetorick*; yet if this be not *Babylon's*, and that in no small or mean degree, I must confess I am as silly a one as he chargeth me, and understand not any thing that relates to either Religion or Reason.

And then again, in pag. 9. of his *A Reviler*, &c. *Its worth the Reader's notice how falsely* (meaning of me) *he dealt with the Monthly Meeting, &c.* But in what, or wherein, he is short and sparing for want of Reason to back his Charge; for after a great Round-about and Ramble, the chief ground alledged by him, was only because that I did not immediately, I mean at the next Quarterly Meeting, bring forth my Charge and Allegations against the said *W. L.* notwithstanding there were neither time nor limitation set or given when or where to do it, nor yet either care or notice taken for the same to be signified to the Quarterly Meeting either by Word or Writing. And how could it be thought that they would credit or take any more notice without it, than when I presented the Paper of Complaint, containing the Offence and Grievances of divers and several of us? And therefore 'tis better worth the Reader's noticing, how strange and at what a venture and random-rate he runs, in thus Stigmatizing and Calumniating a Man for Falshood, that neither broke Promise, Engagement, or any Obligation of his own, or any thing so much as like it from any other.

And in the same page further undertakes to give an Impartial Relation of the manner of my presenting of my said Paper of Complaint to the Quarterly Meeting at Ore the 15th of 7th Month, 1690. And first by telling *That the said Meeting did not think fit for to trouble the whole Quarterly Meeting with our private quarrels, but committed it to eight Friends, which when the Names of them were read unto him, he objected against but one of them.* But O. S. not so ingenuous or plain as to tell and let them know, that I objected against, and was dissatisfy'd with any other hearing, but the knowledge of and the sense and approbation of the whole, and besides if not the whole, how then the Meeting, as in page 3. of the *Cry*, &c. And how that several times one after another I told and signify'd unto them, That if the said Seven did not end it fairly and impartially, that I was resolv'd to make my Appeal to the Yearly Meeting; and yet this Man hath the hardiness to say, *and with which A. B. seem'd satisfy'd and contented,* which never seem'd other or further to consent than as before, and that as only by constraint and force, there being no further or other priviledge offer'd or allow'd me but that or none, and if but a meer matter of Oyer and Termer, as his own phrase is, yet ought it then to be open and free, and both the Plaintiff and Defendant with

like equal priviledge admitted to appear, and be heard Face to Face before the whole: And as to my objecting against one of the eight, it was when I saw that it must and would be so, and no other way, and this is true, and he knows it; and yet observe, that notwithstanding my objecting against the aforesaid, he was nevertheless chosen (though allow'd and approved my exception) and concern'd too, and had a Hand in it, and that from first to last, though as forehinted, one of another County.

And again, *Of the Seven* (saith he) *to whom this Service was by the Quarterly Meeting committed I was one, and though A. B. is so violently set, and so bitterly against me now, I suppose I stood fairer in his Opinion than otherways, having the liberty of Exception allow'd him, and making use of it as aforesaid to exclude one, he might have also excepted against me.* To the first, it was but his Supposition, and if it had been as he fondly supposes, I know not in the least of any just Cause for it, but was doubtful he was treacherous, as since have found to be to true; and if I had objected against him, there would have been as much and no more in it than in the other he mentions, and that was nothing at all, for that as before notwithstanding my Objection and their allowance, he was still kept and continued with the rest.

And again, *However,* saith he, *we undertook this Service I can truly say for my self, and believe I may safely say it for the rest of my Friends concern'd, with a conscious regard to the Honour of God, the Prosperity of Truth, and the Peace of the Church in that place.* To which let me say and return, that you are vastly and widely out, and besides the matter in this, and such your Confidence for to either conceive or think that by any such Works of Injustice or Evil, any peace or good should come of it, and how other than to conclude it as no less than Deceit and Craft, and that in the largest and highest degree, to thus tell and talk of the Honour of God, Prosperity of the Truth and Peace of the Church in the doing and practice of those things so apparently unjust, wicked and manifestly contrary unto both God and his Truth, Honour, &c. And in which, as apparent you have only fought and served your selves, but have neither regarded him, the Truth, his Name or Honour, let thy and your fluent and lavish Tongue and Tongues say or pretend what you will or can to the contrary; for that tryed you are, seen and known by your Fruits, for Words and Pretences will not serve, for the Day is broken forth that hath and will yet more and more make manifest and discover you & your Works and Evil Deeds. And further, *After this manner, and accordingly* (saith he) *on the 7th Month 1690. we met at Reading, and being gathered together waiting upon the Lord, &c. we desired*

desired A. B. who was present amongst us to bring forth what he had to offer to our Consideration; whereupon he stood up, and made a Speech, telling us he was dissatisfy'd with the proceedings of the Quarterly Meeting, because they refused to let him read his Paper, and instead of giving us his Charges against W. L. and J. B. he read to us a Writing containing something which he called Reasons, why he was not satisfy'd to bring his Case before us, &c.

Ans^w. And that they were Reasons, and just and weighty ones too, I think that neither he nor any of the rest can refute, or are so hardy as to deny, as in pag. 5. of the Cry, too tedious to so over and over again, to take up time, and swell my Book; and if dissatisfy'd, why so in haste impatient as not to give me time of further Consideration, seeing I have told you that I was in truth and reality dissatisfy'd, and so free as to tell and acknowledge before you, that I was sorry that I had placed such a disappointment upon you, as also that I was willing to pay you for your loss of Time and Charges; and what could I have said or done more without wrong and abuse to my self? Which shall leave to the Impartial to judge.

And as to the other part, as in pag. 10. wherein he accuseth me with reflecting foully upon the Quarterly Meeting, he hath wrong'd and abus'd me therein, for that all that I said or did alledge, was only thus, or to this effect, viz. Forasmuch as I conceive that the Meeting was oversway'd by Personal Affection in some particulars towards the Party complain'd against, to act so directly contrary to both common Justice and Charity, by their refusing the publick reading or hearing of the Petition, as in pag. 5. of the aforesaid; and is a conceiving a thing a matter of such crime, or so immodest an expression, or reflecting foully upon the whole, as he has thus insinuated? If I had affirmed, or charged it on them all, he might have said something. And again, in the forecited, what is here written relating to the Quarterly Meeting, is not in the least intended by way of reflection upon the same, &c. notwithstanding the great noise and clutter that he makes about it to fill the Ears of his Reader withal. And a word or two more, and that is, Is it likely, do you think, or any in their right senses, that the Quarterly Meeting did, would, or could refer to them the said Seven they knew not what? though I cannot, and dare not deny but that O. S. and others in party might do it, in and with a mental reserve to themselves, viz. as the Hand, the Head, and the Eyes to the rest; for that as in pag. 3. of the Cry, The Meeting was held and wholly kept in the dark: And as to the other part of his, pag. 11, 12. wherein he giveth a further relation of my refusing the committing the hearing

hearing of the said Difference unto them, the which I have given my Grounds and Reasons for before, as also refer'd the Reader to those pages and places where he may see and read them, not intending, as I said, to fill my Book with such over and over, should every where follow and trace him; and that if they had such power, and so large allow'd or given them, as to call and appoint Meetings at their pleasure, the which I much questioned, as well as think that they are not at all able to either demonstrate or prove, however that they might have had the conduct of more and longer patience and forbearance, if as they pretend were so weighty and sensible in their Meeting of the fear and presence of God, as to have waited in the sense thereof for a longer time, than so upon the hast, especially in a case where the party was Conscientiously scrupulous, than to so soon after a disappointment in the Morning, to immediately appoint another to the same end and purpose in the Afternoon; and as in respect to the Constitution and Qualification of it, I refer the Reader to pag. 3. as before, as also do yet, and still affirm that, as acted by them, they were contrary to all Methods, Orders, Practices or Presidents in the case: and as he has not, so neither he nor they are able to refute it, or give evidence or proof to the contrary; neither yet had you any such power either given or allow'd you to so convene, it being a method so manifestly contrary to Peace, the end proposed, or to ask or demand any such Matter or Question of them: And seeing, as you say, that their Judgment was that *A. B.* was the occasion of those Disturbances and breach of the Peace, though never looking so high as to the Cause, but accounted the Effect for it, or as if you wanted others to give the sence you pretend to have received in your Waitings, &c. Why were you not, I say, as zealously circumspect as to ask of them how and wherein it appear'd I was so, I mean as with respect to either Words or Actions originally in themselves; but you had gain'd the point, and your end, and that was enough and sufficient, and then there had been no need to have written such a Paper in order to be quiet, that was never yet proved to be either Cause or Occasion of Trouble, unless for meeting amongst you, and using my Christian Priviledge. And as to that of Smiting, &c. I do challenge all and every individual of you, to show and prove where, when, or that ever any Unchristian or unseemly Word or Expression came out of my Mouth, tho' have largely and apparently shown, as in pag. 20. of the *Cry*, and elsewhere, such harsh Bitterness or Words of Cruelty, as would even astonish one to hear, as well to the shame and defiling the Mouth that spoke and uttered them: And yet for all this, they do go on notwithstanding, and continue

tinue their feignedness after their old manner in their Paper or Letter sent me, as in pag. 13. *A Reviler*, &c. and dated *Reading* the 24th of the 7th Month, 1690. with their Hands to it, and *Edmund Orpwood's* to it too, though I have not observed it to be any where else, and yet *still the Seven*, and *we the Seven*, &c. though sometimes one Seven, and sometimes another, and yet this and all the while in their *Waitings upon God*, and in the *Love*, and *tender Love of God*, and its *Rising in their Hearts*, &c. And wherein they do again advise me to forbear any more smiting of my fellow Servants, and disturbing the Peace of the Meeting, that had never broke it, except by the discharge of my Conscience, though *W. L. J. B.* and *W. S.* &c. have often and frequently done it, as in my Charges against them, pag. 8. and 9. of the *Cry*, &c. and in divers other places; and yet all this, as they pretend, under the most *weighty and ponderous sense of the Love and Counsel of God and Tendrings*, &c. Yet never did it so much as come into their Hearts, nor the least of their Intentions, to either blame or rebuke them for it, the chief and principal Authors and cause thereof; and yet in the Conclusion of the aforesaid to be so deceitful and hardy, as to so dissemblingly subscribe, *We are thy Friends, heartily wishing thy welfare.*

And after this they sent me another, and signed by *W. S.* on the behalf of himself and twenty one more, as they say; though it's pitty that we may not know them, wherein they charge me afresh with breaking the Peace of the Meeting, and smiting my fellow Servants, but yet alledg'd not so much as in one particular case, how and wherein (though I have been open and plain in my Charges against them, as told them where done, the Day of the Week, the Day of the Month, the date of the Year, with both Circumstances, Words and Actions, as in pag. 8. and elsewhere of the *Cry*) as if their Words raised Matter of Fact, and their only Say-so's were proof sufficient to it. And therefore to the end the Reader may know how little Credit, and less Example of the Christian Life the aforesaid *W. S.* is of at home to his Wife and amongst his Family, that has thus assumed and taken upon him as a Ruler or Governour of the Church, by his thus Signing, or personating the signing of Papers, and that not only for himself, but for and on the behalf of others, *viz.* one and twenty more of his hid and obscure Associates, and which, to judge of them by their Representative, may not reasonably be thought to be either better or more conscious than their Fore-man, who with him have all of them charged me with Matter of Fact; but if you will have Proof, and Say-so will not do, you wholly marr the matter and mistake, they re-

none of that sort; and although I was so modest in my former, viz. the Cry, as only to mention things in generals, yet seeing he has made no better use of my Civility, shall now be more plain and particular in them, which as alledged, and in charge against him, take as followeth. The first by his Daughter, and the other by his Son, as also to be observed how just with the Lord that it should be so, that his own Children, the fruit of his Bowels, should be thus permitted to discover and bewray his so bad and evil Conversation; and if not so, or true, why did he not instruct and educate them better, before he had took upon him this to sway and rule: But to the matter, the Daughter being abroad, or out at Service, and her Master and Mistress intending for her discharge and turning home, she did thereupon fall a Crying, and made a fearful noise and ado, saying, *That she would not go home, for if she did, her Father would knock her on the Head, or kill her*: With further adding, *That he had knock'd her down stone dead in the place; and that he had been so severe towards her Mother, that she was about to make away with her self*. The second the Account of his Son, and the which he declared in the presence and before several Witnesses, which was, *That his Father had been so cruel and severe towards him that he had kick'd him from one side of the Wall to the other like a Foot-ball, and thereupon falling into a rage, he cursed both his Father and all the rest of the Quakers in Reading, &c.* But if as nimble with his Fists and Feet as rude and lavish with his Tongue, there's no doubt at all concerning it, that was so bereft of common Civility, as to call me *Brazen-face, Impudence, &c.* and that in publick too; and did O. S. &c. ever hear such *Billingsgate Rhetorick*, to use his own phrase, from A. B. by either Word or Writing?

And then goes on, and in pag. 15. he gives further account, that upon a second and further Consideration, that I did notwithstanding consent, &c. at a Meeting held at Reading, the 4th of the 3d Month 1691. But how far, and to what end did I consent, but according to what's in their own Paper, viz. *For them to hear, and put an end to the Difference, that being their Business and Concern, as owned and acknowledged by them, and not for Sentence or Judgment*. And going on, *The which Charges of mine, (saith he) being attentively heard, duly weighed, and well considered of in the Fear and Counsel of the Lord, (observe their solemn Protestations to a Lye) we gave our Judgment, &c.* I say again, pray observe what a Latitude and Liberty these Men can and do take, who dare so confidently to tell of their Attentiveness, duly hearing, weighing well, considering and that in the Fear and Counsel of God: Notwithstanding one of the said Seven, viz. Benjamin Antrobus by Name (as forchinted) did, and that before my

my said Paper of Charges were much more than about half read, break forth into the following Imprudent Interruption and apparent Disorder, by insinuating as if that it rose in his Heart, that the said Paper of Complaint or Charges was but as Fewel for the Fire, as in pag. 30. of the Cry, &c. Therefore what will or can Men think of him, them, or of the Relation they have given, that have thus and so plaid the Idle-like, false, and treacherous Men, by speaking and making mention of the Name of the Lord, and their duly waitings in his Fear and Counsel, to give the face of Truth and Authority to these and such things, as if he were such another, or like unto themselves. But remember Men and Mortals, that he is not, nor will not be mocked; but such as you sow, such most assuredly must you reap, and that although he wait and tarry long, yet that a Reckoning Day will come, and an account to be given both by you, and all of the Deeds done in the Body, whether they good or whether they be evil, and remember that you have been warn'd.

The next thing that follows, as in pag. 16. *A Reviler, &c.* Is the Paper of their wicked and unjust Judgment, which hath been spoken to sufficiently before, and the thing he therein recites, is my exclaiming so extreemly against it, as in pag. 15, and 16. which I doubt not but the Reader will conclude with me, that if I did, I had cause enough given me for it.

But a Word further, this being, as said, the Hinge or main of your All; therefore again (do not I say) so mistake, if should be so Charitable, as to count it so, for that your Work was neither to determine or give Judgment, or do any thing more further or otherwise than only and alone as signed under your own Hands, the ending or putting an end to the Difference; for of this side, or short of it, ye did nothing as in the true sence of doing; for as you know its so and true, so a Word as common and phrase frequent amongst men, chosen to the like end, when asked by any, What have ye done? Is the matter ended between such and such? Which if not, their answer is usually, *We met so and so, &c. but could do nothing.* And that what they meant by doing nothing, was because that they did not, or could not end the Difference, make Peace, the alone work or business they were to do, chosen and appointed for, is clear; for here's no room at all for determining, &c. or any thing more or less, than only ending the Difference.

And therefore what further alledg'd, as with respect to the satisfaction or dissatisfaction of either the one or the other of the Persons or Parties concern'd, is foolish, frivolous and impertinent to be offer'd or made use of in the Case, they all and every one of

them being things and matters only depending, the others being the main, and sum, and substance of the whole. But it may be that O. S. and his Companions in this Work, were in such a Popish Dream, that they imagin'd themselves so Divinely qualify'd (though thus short of and below the Common Justice of Men) and in such a station as ought to be both taken and believed for Apostolical, and that whatsoever they do or act as unaccountable, or being questioned any further about it, I am afraid, I say, that they are for a thorough fixing of what they imagine, and that for no less than a divine and irrevocable Church, Censure or Decree: And as to the power or disposing Power that rest's and resides (as his imports) with Reflection on the Quarterly Meeting in such Matters and Cases, I matter not how little I know, nor how much I am wanting in my Judgment concerning them, or any at all, if you propose or intend not Justice, more than Method, Truth than matter of Form, therefore shall not trouble my self to dispute Prerogatives or the Power either of the one or of the other, till I find a better management.

And again, if O. S. do account it such a starting aside, because I at first refused to refer it to their hearing, yet one would think he might have been more sparing, since as 'tis granted by him, I have so strated in again.

And as to that part quoted by him out of page the 4th of the Cry, relating to my refusing the committing of it to the said Seven, where he alledgeth as if *there were nothing in it of Reason, or that looks like Reason*; And a little further, *so far is he (saith O. S.) from Offering of Reason, that it rather shows his resolute Will than Reason.* And further saying, *let Him assign any Sentence out of it if he can, &c. therefore shall only Cite what have there alledged and propos'd for such in page the 5th. of the Cry, &c. viz. As I am herewith (alluding to the foregoing) very much dissatisfy'd, so I cannot with a clear Conscience be free to the bringing in such an evil President for time to come, without Witnessing against it.* The President dissatisfied with, was a Condescension to have the matter thus gone upon or prosecuted, until first publickly Read and Communicated to their said Meeting, to whom it was directed and intended, and the Reason for it, I being denyed of that which I conceive common Justice amongst Men, leadeth and teacheth to do according to both the Law of Nature, and the Law of God, and which likewise common Charity obligeth all sorts of People of whatever Nation or Profession of Religion, unto which is to give at least the hearing of any ones Petition or Complaint, if they do not care or think fit to take any further notice of it.

Now

Now if there be nothing of Reason in all this, nor that looks like Reason, when as in the first place I have assign'd common Justice, in the Second, my dissatisfaction, &c. in the Third, my Scruple as with respect to Conscience; in the Fourth, the Law of Nature; in in the Fifth, the Law of God; in the Sixth, the Law of Charity, then indeed I must be forc'd to give up the Case, and acknowledge that I know not what is Reason, neither can I believe that there is such a thing as it in the World.

And as to the other part of the page, or pages, he is so at, in and out, to and fro, ramble and round about, that it's hard for a Man to trace or follow him in such his Crooked and uncertain Paths; and to what he further spends time, and wastes Paper upon, by telling his Reader, that sometimes I call my Paper of Complaint a *Complaint*, and anon a *Petition* and *Complaint*, &c. its not worth the further noting, than only to denote the humility of his and their Suppliant, who in hopes to be prevalent; was willing to put himself under the Circumstance of the meanest and lowest State he could think of or find out. And further to this saith he, *He adds a Postscript, as in page the 6th. in which he says are two weighty Reasons for a Publick bearing of the Petition, first because the Grievances therein contained, relate to the Monthly Meeting, so not a private nor personal Concern, and if this be true (saith he) it makes against him, for its evident, that the Monthly Meeting did not imploy nor impower him to make a Complaint.*

To which do return, that both my self and the rest were free Men, and could do it without either Power or a License from either O. S. or them; and further, that it might relate both to the Monthly and Quarterly too, notwithstanding not imploy'd either by the one or the other of them, and also both can, and still, dare to Exhibit a Complaint without either the leave or knowledge of any, or either of the aforesaid, when Managed after this Rate and manner, for that we are Men and not born Slaves, as he and some would make us, but perceive he is still upon the mistake, for I never nor no where have said, that it was the aggrievance or Complaint of the Monthly Meeting, but of Friends belonging unto it; and what it it had come but only from one Man or a single Person, must it therefore have been denyed to have been heard or Justice done him in his Case? therefore let me further say, as in pag. 13. of the Cry, &c. I pray God break the Bands of all such Oppression, and deliver every honest Man, &c. from having need or coming under their Hands in expectation of either Justice or Relief.

And than again saith he, *Its worth the Reader's noting, how falsely*

be dealt with the Monthly Meeting, &c. But in what, or wherein, he is short and sparing for want of Ground for his Charge, and which after a great round about, the chief Ground of the accusation from no other Cause, but only because that I did not immediately or at the next Quarterly Meeting at *Ore*, bring forth my Charges against *W. L. & B.* yet did the Paper of Complaint containing the grievances of several others beside myself, as most proper to be first, though no Limitation given or time set me by them, nor either set or propos'd by my self, therefore better worth the Reader's noting, how strange and at what a venture rate this Man acts, and runs in his Stigmatizing and Calumniating; for how could I deal falsely by them, or any when under neither Promise or Obligation, as in the foregoing.

And then goeth on, and makes as if that the only alone Cause and Reason of Friends refusing to record their said Paper, of wicked and unjust Judgment, at the ensuing Quarterly Meeting held at *Newbery*, was partly or only because of my troublesome Behaviour there, and partly because some Friends were willing to try what might be done, as with respect to my Repentance and Recovery. As to the first, I was it may be a trouble and a troubler unto him, for so asserting and undauntedly constant to the Truth and my Principles, and could not by any means be prevail'd upon to submit or truckle under his and other the Seven, such wicked and corrupt Designs, and crying against their Oppression, and telling of my appealing to the Yearly Meeting, in case I could not have Justice there, which its most probable did so startle and awaken him, that he, even he himself, did then and there, and at that very time, offer for another Meeting, and propos'd both the Method and Manner of it, and mention'd the Names of some of them he thought most fitting and capable to be assistant in it, as occasionally, is elsewhere hinted, though left wholly out in his Narrative, and which makes good and fixeth the Truth of my Title upon him, *The Treacherous taken in his Treachery, &c.* And as to the other part, of some being dissatisfy'd with the Reading of the aforesaid and the whole against the Recording of it, is nothing but the Truth, and truly and really so; and if not, seeing he is such an Artist at it, why did he not procure a Certificate from the Friends of the said Meeting to testify to the contrary, as was procured by him from them of *Charlton*, of which you may hear more hereafter; and yet for all this, he goes on and tells the Reader, That he had given a plain and true Account, &c. So hardy and void of Shame is he, that although he pretends to tell of *A. B's.* shifting Tricks, yet in the mean thus apparently

parently laying open and discovering his own. And yet after all this, to so confidently outface and deny it, *viz.* As being the Proposer of the said Appeal; and what value hath such a one of his Credit, that's so void of Truth with his Tongue? And this further, what if through his subtilty and craft, the Writer to the Meeting was so prevailed upon, as not to Record it, he being one of the Seven also, which whether, as he hath said, remains still as a Question, seeing he can so say, and unsay to serve himself and ends, and the which he useth as a trick to invalid the force and truth of my Narration; yet if not Recorded, and should grant it so, there's a Record of the Truth and Verity of it in his own Heart and Conscience that will not be blotted, nor never can be razed out neither in Time nor Eternity, except he be humbled and repent, how short soever he doth or may pretend as with respect to his Memory; but treacherous and false as in one, so in all; for neither was *Stephen Crisp* or *George Whitehead* either mentioned or proposed by me, or any one else, but wholly and alone by himself, as can and do appeal to the Friends that were there for my Witness.

And what if by my Letter afterward, I mention'd a necessity to appeal, doth it at all invalid the Truth of what I have asserted, as with respect to the proposing of it at the Quarterly Meeting at *Newberry*? surely no, and but an Insinuation and Imposing upon his Reader; and whether, as my words were, if he had honestly cited them, *viz.* necessitated as it were to appeal from time to time, both plain and apparent that the Appeal was not new, but old and depending.

Again, *He hath*, saith he, *represented things in his Book far otherways than in truth they were, but he is hobbled in the doing it, that from his own Book, his falshood appears, &c.*

Ans. But shows not either how or wherein, and further makes the ground of my refusing to stand Tryal before the said Seven, whom the Quarterly Meeting upon my Complaint had refer'd it to, because my Complaint was not openly read, &c. To the first part O S. is still, as always besides the matter, to so tell & talk of Tryal, Trying, &c. for I was no Criminal, then no need of tryal, but the Plaintiff or Accuser, nor a Prisoner for Sentence, Judgment; but the matter as rightly stated, is truly and only thus, *viz.* Two or three Friends are at a difference, and they chuse Arbitrators of their Neighbours to make up the Breach; and set them at Friendship again; in the which case, as thus truly stated, there's no need of either Judge, or Judges, Jury, or Tryal, but Wisdom and Honesty in the Persons so chosen for to both do and answer the end of their Choice, *viz.*

to set the Offended at one again; which had the same been found, and that in the least degree in you the said Seven, the matter had been, no doubt, made up, and the Difference between us ended long ago; but O. S. and the rest are so much for Oyer, in their own Case, and more for *Terminor* in anothers, that they have mist the Point and lost the Case again: And as to the other [*a word more*] you being only such, viz. Arbitrators or Peace-makers, why may not a Person so concern'd, especially when can give a good and sufficient Reason for it, as in pag. 45. of the Cry, and part of which is also cited by him, viz. *If dissatisfaction with the first Choice, the said Seven be permitted the privilege of a Second before a great number*: And is it not common and frequent among Men both to allow and do it? and yet what a Criminal would O. S. make me to be, for but desiring or requesting the same: And why was not the Complaint read in the said Meeting? And ought it not of right to have been read there, and in the Audience and hearing of them to whom directed and intended? And are they not set up and held to that end and purpose? But O. S. you may see is for no such just and impartial Methods, whereby each, all, and every Member may be made partakers of the like liberty and privilege: And again do say, that the Quarterly Meeting could not appoint them a Work that they neither knew nor understood themselves, as more at large in pag. 3. of the Cry.

And what Justice do you think in Reason may be expected from O. S. and such as he, in case it should be granted as the Meeting's Act, that so accounteth of an Appeal, and that in a Religious and Conscionous concern, and that to the most Antient and Reputable of the Society?

And further, out of pag. 6. of the Cry, viz. That I did not refer the matter to the said Seven, &c. without a Conditional Reserve: Which is true, and I own it so, but yet but the same, and no other reserve than what I had told and signified unto Friends at the said Meeting, both over and over again; and therefore if a Reserve, not a private or secret one, but such as was not only sincere, but honest and reasonable too; if it be either Honesty or Sincerity for a Man to look for and expect Justice and Impartiality from you in his case, especially when he made Request for Justice against Offenders; and therefore how so prone to Contention and Quarrelling in it, he idly charges me with for telling the Meeting, and continuing in the same mind, that if not ended fairly and impartially, &c. yet I intended to make my Appeal. And what Sincerity can Men reasonably think is in the Minds and Breasts of such as would put a limit, and lay a Bar to hinder an Appeal for Justice, which is permitted by the
Laws;

Laws; and the privilege of every *English-man*, and allowed of in all the Courts of Judicature in *England*, and by those agreed on good Orders too; acknowledged and allowed of by themselves: And when I, as before signified my said Intention of Appeal, did not *John May*, one of the said Meeting, both second and allow it, by saying at the same time and Meeting, *viz.* or that I might bring it back to them again; therefore it's to be thought that *O. S.* wanted Matter to help make his Book bulky, else would never have been thus found, as the Proverb is, *Building Castles in the Air*; And had I not good cause given to suspect their Sincerity, *viz.* the Seven, who have since proved themselves so Treacherous.

And again, so fraudulent and falacious is he in his still continuing; doting and dreaming about the Authority of their Wicked and Unjust Judgment, as in p. 29. to use his own Phrase, *That he runs himself a Ground most shamefully, by not making any manner of distinction between Doing and Acting a thing with Judgment*, that is, discretion, and passing, pronouncing, or giving of a Judgment, Sentence; I think that sober People should be very cautious of being over-credulous to the Words of any that dare use such Sopherstry and Craft, lest they hazard putting out of their own Eyes, and then made to grind at their Mill; and then scoffingly draws the like crafty Conclusion from it, *viz.* *That it is a sign he is a Man of small Judgment himself, and if have a mind to have Business done without Judgment, they may send for him, &c.* To the latter part, *And if any of Treachery and Craft, I know not the Man under the like Circumstances that can exceed him at that work.* And again in the same page, *To what purpose do Persons bear Differences, but to end them?* I say so too, and the only Point in Differance betwixt us, for had thou *O. S.* and the rest of thy Companions done that, you had done all the whole, and the Controversie had soon been ended, but you did not Rightly hear as fore-hinted, nor at all or in the least end it, and therefore with a twofold witness you are found Guilty, and Condemned by your selves, even out of your own Mouthes.

And then further, tells his Reader, that *A. B.* bath another exception against them, meaning of the *Seaven*, and is angry that we gave any Judgment at all, alledging that we were not appointed for Judges, but Reconcilers.

Answ. And, if he were angry, shall appeal to the Reader, if not cause for it, seeing what he alledges, is both true, owned and acknowledged, confest, yea, and signed to by themselves, as in pag. 15. of his *Reviler*; and therefore as in his to me, whether *O. S.* doth not shew his own Folly (it being as cited, so granted) as both the former and the latter doth his falseness. But enough of this, it being

as I may say in a manner the subject of the whole, and every part of this his Work, viz. *The Treacherous taken in his Treachery*, And therefore may I not further add, and that justly too, and return upon him and all the rest in his to me, viz. What a Contrivance hath he and they made through such there Partiality by respect to Persons more then either Justice or Truth, to both continue and perpetuate Discord and Strife, &c. that as confest, as before hinted, were chosen to make Peace, and put an end to the difference, as also to be observed, there's as little occasion, except to swell his Book, for his so telling of flying off, or one on either hand, by one or the other of the party concern'd, seeing the thing as propos'd, and the matter assign'd was never done, nor never endeavour'd in a true and Christian method in order thereunto. But to O. S. one thing more, for it's pity but he should have his due, seeing he so much deserves it, and that is in such his Falseness and Treachery, in his quoting or citing out of mine, which at present take only these two following Instances, the first of them out of pag. 6. of the Cry, and inserted in pag. 5. of his *A Reviler*, &c. where he thus words it, viz. *That it seems that the difference was but slenderly ground'd* (alluding to my charge against W. L.) *if it wanted to be made out by Remarks made upon his Person and Qualification*. Whereas, as forehinted, my words were these, viz. Remarks made upon both his Charges, Person and Qualification; where it's to be noted, that the principal and most material Branch, or part, is wholly left out and omitted by him; as the like in what he has cited out of pag. 13. of the Cry, where he words thus, viz. *A Meeting intended for Judgment and Sentence*, &c. (though I question not that he and the rest of them intended ~~condemned~~ it for any other, as their Actions make appear, whatever they have said or signed) whereas my words were these, viz. a Meeting not intended for Judgment, Sentence, &c. but hearing and ending the Difference. And again, because he tells me, as with disdain, in pag. 4. of his *A Reviler*, *Of the prophane Hands that mine* (meaning my Books) *may happen to come into, shall therefore discover to the Reader the Qualification of one, what if I should said, an Author of his, but am sure can prove an Informer, who upon occasion happening to be speaking of our honoured and esteemed Friend George Fox the Elder said thus, or to this effect of him, viz. Either that he was a Rogue, or a very Rogue, or that he believed him to be so*. But a Word more, which is enough, and do think more than enough to this matter I have been so often, and large upon, as with respect to O. S. comparing of himself and the rest to a Judge in Commission for Oyer and Terminer, is also as wholly wrong, and a false and treacherous

Treacherous comparifon, 'and they widely out and befides the matter, as often hinted and alledged, for that you were not for, or to be as Judge or Judges at all, but Reconcilers; and one would think that there were no need for to tell you fo often what your felves have told others, and have figned and given forth to, and that in Print under your Hands, as in pag. 15. of the *Reviler*, &c. Neither was your Commiffion, if I may call it fo for Oyer and Terminer, viz. to hear and determine, but to hear the Grieviances, and to put an end to Differences; And therefore, rather to be faid for Oyer and Salvo, to hear and unite, or Oyer Salvo expiato, to Hear, Unite, Satisfie, Pacifie and Appeafe: but inftead of making ufe of *Salvo*, applying a Plaifter, or at all for healing, you have made fuch Corrofive Incifions in the Wound, that have laid open to the very Bone-like unskilful Empericks, then good Phyficians to difect, cut off, and destroy the Life, then indeavouring to either Salve or fave it, and yet how often & frequent is O. S. ftill and all along even throughout his whole *book*, a harping upon this String, though it giveth fuch a falfe and uncertain Sound. But yet nevertheless and for all this, let me fay the Foundation of God ftandeth fure, notwithstanding the Sandy Foundation of Mens Building are thus shaken, do totter, reel and and are ready to fall. But if any fhould ask and fay, What then doeft thou count as the Foundation of God, that is ftable and unmoveable. To which do answer, Truth, Righteousnefs, and Juftice, and that through all Generations, and the which thefe Men having fo knowingly omitted and thus fwarves from, have thereby plunged themfelves as into a Labyrinth of Confufion and Darknefs, I mean as in refpect to the Cafe and Matter depending betwixt us. And yet for all this, in pag. 20. of his, *A Reviler*, he is fo void of Reafon, rash and desperate, that he affirmeth, that it is a folly next to Madnefs to fay as I did, that they, viz. *The feven were to hear and end all Differences* but not for Judges, or to give Judgment, on which fhall leave the Reader to make his own Obfervation, when he takes a view of their own Paper, in fo many words, that faith To hear and end the Difference, was the end for which they were appointed, as in pag. 15. of the forecited, as alfo in the *Cry*: and furely no rational Man that fhall read this, but muft conclude of him, that if not Mad, yet little lefs then difcompos'd.

And then proceeds further, as in pag. 12. of his *Reviler*, with which indeavours to infinuate into his credulous Reader, as if I had abused him at pleafure, becaufe I affirmed his propofing the Appeal and the Originally, and Author thereof, which I account no abufe, if he does, becaufe it's fo and the truth; and he knows it too,

as well as I, what e'er may pretend, as with respect to his Memory, if his Heart were honest, and his mind sincere? But of this before, and more as it falls in course.

- And further, citing what I charged upon him in pag. 42. of the *Cry*, which was, as with respect to his amazement and seeming great Surprise, endeavouring for flight and obscurity, when I met and spoke with him, at *Grace-church-street Meeting*. Answer to the which he doth but as beg the Question, as with respect to his Innocency, or not knowing that he had done any thing for which he need hide himself from me, and further with this Addition to it, viz. *that he did not know before that I counted my Self such a terrible Body, that the sight of me should affrighten him.* To which do return, and if not afraid O. S. why in such haste for to get away to hide? as in pag. 42 for I had neither Whip nor Rod in my Hand, nor so much as Thought in the least of any outward Punishment on thy Body; but as the good man saith, so its found and made good in thy Case viz. *That the wick flyeth when none pursueth, &c.* save the invisible Hand from which neither thee nor any can hide, which is more terrible and affrighting to the Wicked then a thousand Witneses of Men; and it was that without doubt, and not me, that made thee so afraid, and to seek for a place to hide.

And as to his charging me with, *In and Out, Staggering and Inconstancy*, I think no one under his Circumstances has less cause to Charge another with, the thing he is so Guilty of himself, as witness his Proposing for a Reference before Antient Friends, as before, and yet his afterwards declining and denying it both, as well as in his offering me ample and free Forgiveness that he counted such a Criminal, as in a Letter sent me from *Abington*, dated the 6th of the 12th Month, in 1695. Yea, and that three or four Years after their said Judgment they placed such a Weight upon, and annexed the Divine sence and Counsel of God to it with such Confidence, for so much as offering or attempting the Reading of a Paper in the Monthly and Quarterly Meeting, after it was given forth against me as in pag. 22. of his *A Reviler*, &c. And pag. 23. as one of as little Conscience, for my more then ordinary Condescension in the Offering of forgiveness to those that had in no small degree offended me, yea, and that after my said Book the *Cry*, was both Printed and good part of them Published and given forth; his words being these, viz. *I desire and intreat thee to call in thy Books again, and it shall be Excepted, be Satisfaction, and so Let the Controversie be ended.* Therefore with what Conscience or Face, I say, can this Man thus charge and caluminate others, with of in and out, Staggering, and

and Reflection on the account of Conscience too, that is so in and out, staggering; yea, and reeling too, and not only go Inconsistent with himself, but with the Truth, good Conscience and sound Reason: And as for my offering such a free and Voluntary Forgiveness to them, as in pag. 18 of the *Cry* and p. 22 of his *A Reviler*; if their were nothing else to be said for it, yet the Prudence of them they have seemed to have their works in such esteem, might be Satisfaction, who that after they had Lunched so far as to account some no less then *Devils* in flesh, yet have in process of time and on further consideration, moved and endeavoured for a free and Voluntary passing by. But enough of this, seeing I have to do with such as are accounted Christians; and what if after this, they slighting and refusing my True and Christian offer, and begin to examine and Catechize me, &c. when I came to pass by and forgive, if Conscious of it then; for as there is no room, so as little Reason, I mean without a change to either tender or offer it any farther; And therefore if Rightly considered, whether it stood me not upon to secure my Conscience, by continuing my Testimony; for who is he or the Man that would not keep a reserve in respect to the safety of a good Conscience, I think none that ever knew the Testimony of one, and their Testimony continued, if they had any to bear, and rather the more in this case, seeing that *W. L.* did not only continue, but renew and make addition to his Pride, the ground-cause of my bearing it against him, &c. And how can the Effects cease; until the Cause be removed, notwithstanding I endeavour Reconciliation, yet again after the Meeting at *London* had prevailed upon me to sign their said Paper in order to it, and yet, and still refused by them; and it may be also further observed the small esteem that *O. S.* hath to either Conscience or Testimony, that makes such a remark to both, upon my reserve to keep and preserve them; but I bless God that my *Conscience* is not placed upon the reward of Man or from Man, nor my Testimony to get me interest amongst them, and it were well if *O. S.* could say so too, if in truth; but his Actions shews to the contrary, to all that have not their Consciences in these as large as his own, notwithstanding his pretended concern, &c. to thus stand by and abet such things that are both a shame to Men and Christians, as first by his proposing for an Appeal, and afterwards denying it, by his offering of me Peace, Forgiveness freely; yea, I say, and to so desire and intreat to it too, as before, after that my Book was published, and a great part of them dispers'd abroad, who but a little before they accounted me as little other than a Reprobate. Oh the depth of Darkness, deep Hypocrisie and Deceit: But more of this hereafter, and yet

for all this, to tell another of *Babylon, In and Out, Confused, Shattered, &c.*

But to return to make good my second and fresh Charge against *W. L.* as with respect both for continuing and renewing his Pride, do affirm and alledge by, and in his so assuming such an absolute prerogative, and passing such an imperious and controuling Sentence, and Repremand upon the Action and doing of the aforesaid Antient Friends at their said Meeting, &c. and who were the most of them accounted as the Principal Friends in the Nation, *G. W. A. R.* and *J. S.* &c. with divers and several others, and that by and in his saying, *That what they had done at the aforesaid, relating to this matter, signified nothing.* But this not so strange neither, when we consider his frequent Practices in these and the like Case, as particularly, in refusing to be assistant to Friends, in the endeavouring the getting open of the Old Meeting house Doors, as he stood a Trustee on this behalf, but on the contrary, stirring up and raising of Scruples and Dissatisfactions in the minds of others, in order to their Discouragment, notwithstanding that the Friends for the County had written and advised for it; yea, and further expressed themselves after this manner, *viz. And we do not see how W. L. can be clear without using his utmost endeavours to give Friends relief in that case:* as more at large in pag. 6. of my Book intituled, *Hidden things revealed, &c.* And at another time, when the aforesaid Friends had upon occasion advised us here, as with respect to choice of Burgeesses to set in Parliament, *viz. that we would endeavour and take care to Chuse or Vote for such as might be hoped to be fit Persons for that Service, do good in their place.* But *W. L.* instead of promoting of it, as desired, did wholly and with all his Interest and Power, oppose and withstand it all, which if *O. Sampson* accounteth of it but as small, as with respect to me, yet in respect to the aforesaid, and more to Truth, he might have counted them, one would think as *A. B.* has done, *viz. not as such small, but rather great and Capital ones, and such as most plain and apparently manifest his self-will and conceitedness, as well as his Emperiousness and Pride, and the which three last Instances to any impartial Reader, were enough, one would think, without any thing further (though there may be so many more) to both prove and affix upon him, the Substance of all; or the whole matter in Charge and alledged by me, as with respect to his Arrogance and Pride, and what I suggested, as with respect to the loss of my Papers at London, it is true, and as I have said; and as to the other part of the same Paragraph, there was no Reason at all,*
or

or in the least as before, but that the Friends at the Meeting at *London*, should and ought by the Rules of Equity and Reason, as I conceive, to have found themselves concerned, &c. and much more to have brought *W. L. J. B. &c.* the Offenders to a Sense and acknowledgment of their Unchristian carriage and deportment; yea, and to have repented of it too. As for *A. B.* to sign the Paper in Compliance to their advises and desires, though I dare not say, neither would give way so much as to think, but that theafore said intended and designed well in what they did; and as in order to the effecting and promoting of Love and Peace amongst us; but yet on the other Hand, as hinted, cannot but must needs (likewise) conclude that their was a shortness somewhere (and to provable to be on *O. S.* and their part) in that their was no farther care taken (or at least that ever I could find) in the ordering and managing part, for the true and hearty going on and through it; in its due Method and Order, and according to the way of Truth and those good Rules, both owned, acknowledged to, and commended of amongst us, yea, and that a double Reason for it, (*viz.* so to think) for that I had yeilded and condescended so far, and so largely on my part; but neither did my Signing the said Paper at all, or in the least bespeak the aforesaid to be Innocents; for if Innocent, their was neither Ground-room for, cause or occasion; to either desire or advice, to pass by or forgive; if they had but so much as imagined or thought that their was no offence committed, and therefore the more apparent that *O. S.* (as his Phrase is) entered thus into a Rage himself, to see that neither Policy, Subtily nor Craft, could abate my true and sincere Zeal, nor weaken the Stroak of due Judgment and Reproof that is, I say, come upon, and that hath thus Surrounded him; and that on all and every Hand for his thus temporizing and playing the Hypocrite. And as to what I have said in respect to *G. W.* if I have missed the Truth in it, so much as in one Jot or Tittle; I should be sorry for it, (but if not, have no cause to Repent, though as a *Nathan* to a *David*) the said Paper of his, being as followeth *viz.* *Having heard some of A. B.'s Complaints, &c.* Then it seems there were some, and seeing but some of them heard it, naturally imports that there were remaining, &c. and for all this, without any further Hearing or Notice taken, whether those heard or those unheard, were true or no; *A. B.* in the first place is to be advised, as in pag. 23 of the *Cry*, to behave himself Peaceably, and as a Man of Christian Charity.

Note, Though the aggrieved and compliant, and that against others.

others for their Unpeaceableness and Incivility to, as well as Uncharitableness, and that in Deportment, Words, and Actions, both in Meetings for Worship and others, as at large in pag. 3. 4, 5, 6. of the Cry, where its plainly made appear that they and they only were the Cause, the Ground, and Occasion of the said Difference.

But again, *And as he approves himself a Man of Peace, to own him and record him as such.* Which to me is in a degree an apparent, assent to and an approbation of their so Wicked and Unjustdoings, in casting out or Excommunicating me, and upon as unfair and unreasonable Terms, as rightly considered, to receive and to take me in again, and which would be and prove no other at all then to give my Heart, my Conscience, and my Testimony to the lye, that the Lord has raised up, and concerned to stand and to bear against such gross Impiety and Wickedness; neither was it accounted Unchristian, or want of Christian Charity in the Antients in the beginning of the Reformation, nor in times past among our selves, to Testifie and Witness against the Pride and Lording of the Prelates (and this we know, whoever shut their Eyes) and will not see that it is not Profession altereth Quality, nor Name; the Nature of things, &c. Yet notwithstanding Stephen Cripes was quite of another mind and Apprehension, concerning me and them, who only advised me to *Patience in the exercise and management of it towards them, and then* (said he) *Thou wilt come to Reign over them* viz. the aforesaid; and then Seconded it, *I say again thou wilt come to Reign over them*; who had both the sight of my Paper and the hearing of my Complaints, as well as G. W. And my said Paper, as hinted, was in the Custody of the aforesaid when he Dyed, and through which means the perfectest Copy came again to be lost. And as to what I further said, as with respect to the fixing of Judgment, I do still stand by and affirm with this Proviso, viz. when appointed and intended for Judges or Judgment, that then it ought and of right it should be fixed upon the Head of the Transgressors, though as it is most evident and apparent, the aforegoing have Wittingly and Wilfully spared the Transgressors, and affixed it on the Head of the Innocent. And as to what he hath fondly surmised at the latter end of pag. 24. of his, viz. As if my affixing of Judgment in my own case, were not upon what was wrong, but upon what I called wrong. To which do return, viz. That if what I have alledged and proved, as well as charged be not wrong, then may the truly impartial conclude with my Self, that their is nothing that is true or right in the whole World, but Pride,
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Insulting, Over-ruling, Lording over others; yea, and even Blatphemy it self, are not at all as in the least Vicious or Vices, but the choicest and highest degree of Vertue & Perfections; neither is or has it been my drift or end in the least, as insinuated by him, to make my self Judge in this or any other Case of Difference, but to evidence and prove what I have, or do alledge both from the Rules of Justice, Truth; yea, and in the accounted order and method of it, to and when have done all, if that will not prevail, to commend it to the Witness of God in the Consciences of all both of Friends and Enemies, thinking and believing it to be nothing less then Impiety and Persecution, to affrighten any with Threats; for if there is nothing that shall hurt, &c. I am sure no Punishment there. And again in pag. 25. *A Reviler*, &c. to his old story, and continue in still doting about their Wicked and Unjust Judgment, and insinuating, as if commissioned by the Quarterly Meeting to do what they did: To which there is no need to return any other Answer to them then their own Paper, which plainly shows and proves the contrary, and that they had neither Order nor Commission to do as they did, if you can or dare believe themselves; but I have been both large and particular in the foregoing, though can hardly meet with such their Ignorant Dotage, but to place a reproof upon it, pray read their Paper, and then judge of their Commission, and whether O. S. to use his own words as in pag. 24. *Hath not broke his own Head, by so contradicting himself?* And further, as to his and their pretended *Beseeching Bowels*, &c. as in the foresighted page, they are only words of Fraud, Craft and Deceit, as their Fruits makes appear, and that as if on purpose to deceive and beguile the unwary Reader, for how a more favourable Comparison or Construction, but that to like to the *Crocodile*, that after he hath Ravened upon and Devoured the Body, is observed, as its said, to shed Tears and weep over the Head, nor indeed used to no other nor better end than as in pag. 25. of the *Cry*, than for me to deny my Testimony, rack my Conscience, sin against God, and hazard my Soul, seeing I had so often told them that I was so concern'd, and if any thing more or besides this, no doubt, but for me to fall down, Beg, Beseech, Pray and Intreat them that have so used and abused me, to be reconciled, &c. and although have so done, as may say in too large a Degree, in my so far condescending in order unto it, yet have they nevertheless Refused and Denied, as more at large in the afore-said, and therefore I think I have well said, as in the page cited by him, viz. That it rather bespeaks the Scorn and Detestation of all, then any notice to be taken of it, by such that cannot be thus Bowel-
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ed and Beseeched out of their right Wits and Sences; and therefore let the Reader judge, whether such Boweling, &c. deserves any better Observation then I have made upon it: and although thus plain and tite upon them, for their Hanging so together and acting in such Hypocrisie and Deceit, yet never dare to either say or think of them, or any of them, as that Heart-discerning Man *J. Buy* did of those he and they account as Serpents, which was, that they hung together like a Company of Serpents, &c. And then as before (after a Frivolous and Crafty preamble about the Weakness and aggravating my Charges against the aforesaid) he pretends to enter the Incounter and to prove them so.

But a word or two further, to what he so fondly insinuates concerning the Weakness of my Observations upon their said Paper of Judgment, before I enter upon the replying to his less then a quarter, I cannot say by halves, Comment upon my Ten Articles or Charges, as in pag. 25. on that Subject where (saith he) *That which followeth next in A. B's. Book, is observations both generally and particularly, upon the Paper that we Seven gave as our Sence or Judgment, upon the Difference without any Solid matter or fair Reasoning, but a continual Justifying of himself by meer saying so, without Proof or Demonstration, that I do not think that any Sober Man can read them without great dislike, &c.*

Ansm. And if so slender and weak, why did he not recite them, that the Reader might have Seen and have Judged for himself, but as it hath been so, its still his way to impose such a implicet Belief upon his over-credulous Reader, though no Sober or Discreet Person, whatsoever he or she be, cannot, I think, but dislike of such his cunning Subtil Wiles and ways of deceitful Insinuatings, and yet out of all the aforesaid, that by his own Confession taketh it up no less than some Eight pages, which is near the Sixth part of it, there being but Fifty in the whole Book, he undertakes to make Answer but to Two of them, *viz.* the *Second* and the *Seventh*, the weakest and most inconsiderable of all. And Reader, pray observe how O. S. hath done the like in giving the Go-by to the Principal, as may say or most material of all, as I could mention in several and divers Cases, but in particular of that of *James Lauels*, in such his Confused and Frantick like Carriage and Behaviour (yea, and that in the open Court, and before all the comers and goers there) as in pag. 7, 8. of my Epistle to the Cry, is more at large, nor yet in the case of *W. Spickman* neither, who also have pretended with the aforesaid for, or as a Person prophetick, nor yet of himself and others (that in the midst of our such exposing by *T. C.* and the rest) had it nevertheless that severe Temper and Hardiness of mind as to Preach

us, so Openly and Publickly there for such *Black Devils*, or *White*, &c. But to return to the foreintended, I think it not amiss for to let the Reader see, so it be but in one or the first part or Branch of my said observation, as in pag. 25. of the *Cry*, and by it (to use his own phrase) for him to Judge of the rest, my words being these. And now as to the matter in Charge against *W. L.* and *J. B.* &c. considered, which were all of them true and no lye or falsehood in any one of them, neither any scruple or doubt in the least ever shown or objected as to the truth of them, or any one of them: Was ever the like wicked, corrupt and unjust Judgment thus given forth before against any one, by Men under your Circumstances, from the beginning of the World to this day, &c. Unto which shall add, that I think their's hardly any other besides *O. S.* that will account this an unfair way of Reasoning, void of solid Matter, Proof and Demonstration that compriseth as I may say, the main, the principal, and the whole of it all; for if those my Charges against the aforesaid, were all of them true (and allowed as such, by their passing them over with silence) and no Lye or Falsehood in any one of them, neither any Scruple or doubt in the least ever shown or objected as to the truth of them, or any one of them, then what have you been adoining all this while (seeing as before, Silence giveth consent to the Truth of it) either in your said Judgment, or otherways, then only as Men beating the Air, or rather worse, by your thus indeavouring the acquitting of the Guilty, and by giving such a Wicked, Corrupt and Unjust Judgment against the Guiltless and Innocent, which the like was scarce ever given before by Men, under your Circumstances (viz. such serious as pretends) consideration and weighing in the Light of Christ, your Lord, the sence and judgment that we have received, &c. as in pag. 10. of the *Cry*, since the Beginning of the World to this Day.

1. And as to the *first* of the two Observations, which falls under the second Head, as in pag. 28. of the *Cry*, I having spoken to it before in my Answer to his Comment upon it, there is no occasion for to further enlarge, shall therefore only enter upon my Answer to the *Seventh*, as in pag. 26 of his, *Where he Cavelleth* (saith he) *at our delivering of our Sence viz. that until he be reconciled to his Bretheren, he ought not to offer his Gift upon God's Altar.* Unto which may I not say as to that of the forecited, under the second Head, viz. the greatest piece of Folly, Weakness, and ridiculous Nonsense, I think, that ever any Man was enjoined, and so ridiculous, the case considered, that it rather bespeaks the Scorn and Detestation of all, than any notice to be taken of it.

But if any should object and say, *But pray then what is the main, or chief of the matter you so often hint at and mean, and thus insist upon?*

Ans^r. *W. L. F. B. &c.* strong Wills and Imaginations, who by and through the same, have given me to just an occasion of Offence. And if it should be further Queried, though little cause for it, *But pray how and wherein?* My answer to them, as frequently and often hinted, is by such their spiritual Pride, Lording, Blasphemy, &c. Yet I the Person for all that, that must and shall crave, seek and cry unto them that so offended me, for Reconciliation, Pardon and Forgiveness, but in a plainer or more familiar comparison or simile thus, *viz.* I being earnest and zealous for my Father's honour and attributes, and grieved at the breaking of his Laws and Precepts, these Men meeting with me in the way, have not only seized, but fallen upon, beaten, and sore wounded me for it; and yet for all this, will they in no ways be Friends and Reconciled, unless I will come, fall down, submit, and cry to them for the Pardon and Forgiving of my Trespas, the which I think not any, except *O. S.* and themselves, that will account of it otherways, *viz.* than as before, the greatest piece of Folly, Weakness, and ridiculous Nonsense as ever any Man was enjoynd, and to much like the dealings of *Joseph's* Brethren towards him, for telling of his Visions that the Lord had shewed him concerning the Day of Bowing and Humility, that they could no ways allow or bear to hear of, therefore sold into *Egypt* he must and shall be for it, (and a Bond-man, though was born free. And as to that of the Altar, do say of it as I did before; and what hath *O. S.* offered in the least, to either invalid or disprove it?) That it is the first time I do believe that ever any one was forbidden the offering of their Gifts upon God's Altar, and Christ be that Altar: Note, and Christ be that Altar, I mean under a Gospel-Dispensation. And what do *O. S.* and others invite and gather unto, if not to him? and yet must they when they come, be stopped or forbidden to offer! And as to that Scripture cited by him, *Matth. 5. 23, 24.* it only relates to the Jewish or outward Altar, as he that reads may see, or that built of Brick or Stone, and not of himself, the inward and spiritual Altar, as by the precedent and following doth most evidently appear, where our Saviour speaking to the same import, saith, *For I came not to destroy the Law, [Note, the Law] or the Prophets, but to fulfil.* And further, as in vers. 18. *Verily I say unto you, till Heaven and Earth pass, one jot or one Tittle shall in no ways pass from the Law, (observe, from the Law) till all be fulfilled.* And again in the following, *Whoever therefore shall break one of the least Commandments, and shall teach men so to do, shall be least in the Kingdom of God.*

God. And therefore whatever I did by Letter, or otherways in the forbidding of them, viz. *W. L.* and *J. B.* &c. of the offering of their Gifts until reconciled, it was but a Simily, and a managing of them by their own methods: And put case I should grant that I was mistaken in it, as *O. S.* seems to be, yet I think it not to soon to acknowledge it, nor I hope to late to learn better; but the outward Altar and Offering is one thing, and the Inward or Spiritual is another, and the one but the Shadow or the Type, but the other the Antitype or Substance. And therefore if *O. S.* or any of them, do think or account otherways, may I not justly return upon them the Scripture cited by him, *Matth. 22. 29.* viz. *Ye err, not knowing the Scripture nor the Power of God.* Neither do I, or ever did deny the outward Altar to be God's Altar in its season and time; but that which was added by me in this present case, was, *And Christ be that Altar, &c.* But now to return to the Charges.

The which, saith he, *He divided into Ten Articles, of which the first is in their Arbitrary-like, over-ruling the Monthly Meetings, &c.* His proof for this is, that they positively affirmed, that a matter under debate at a Monthly Meeting in the first Month, 1690. should not be made the act of the Meeting; and when so made and recorded, that afterwards they still, as apparently, denied it to be the Act of the Meeting; *This was it seemeth (saith O. S.) about treating with T. C. about opening the Meeting-House-Doors, which T. C. and the rest of the Seperates had wrongfully shut up; and A. B. in a forward, busie mind, having got a few others to joyn with him therein, would needs be tempering (as I understand) with T. C. about opening of them, and would have done it in the Name of the Monthly-Meeting, (Pray observe, tho' W. L. the very Man, as before, that was enjoyned it by the Friends that correspond for the County,) which W. L. (not J. B. for John Buy was not present at the Meeting, as appears by the Monthly-Meeting-Book) objected against, that if they would needs be meddling in that matter, it might not be done as the Act of the Monthly-Meeting, but as their own act; and surely, saith he, in a case of that importance; for it was as A. B. says, to desire them to open the Doors freely, or upon refusal, to offer them all their Money.*

To the first, *O. S.* has again mist the matter, by supposing what's false, and a Lye, for a Truth, a practice to common and frequent with him, for that it was not *A. B.* that in a forward or busie mind either apart, or by getting others to joyn with him that did make the aforesaid Proposition, (though not to be condemned if he had) it being nothing other or more than what *J. Buy* and my self was sent, ordered and commissioned to do by the said Meeting,

and that long before, and did accordingly as ordered, as in *Query. r.* in my Book of *Queries, Hidden Things revealed, &c.* And that in their publick Meeting for Worship, being the 21st of the 5th Mon. 1687. and on the First Day of the Week, so zealous and earnest were we for and in it, though since deserted by the one, and denyed by the other. And if you would know, and can believe when you do, the said Proposition was not made by *A. B.* nor by any he had got to joyn with him, but by *Andrew Hall*, and by him alone, and that wholly and altogether, both unknown and unthought of by me, as them of the Meeting can witness; though it's to be noted, that if any thing that looks so much as like Peace, or that tends to it, is irksom and offensive to him. To the second, where he again insinuates another Falshood, by saying, *That J. Buy was not present at the said Meeting, and that it appear'd so by the Monthly Book.*

To the first, I do affirm that he was there, as also that it was not done by *A. B.* and a few others, but by the Monthly-Meeting and their Order, and *J. Buy, A. Hall, and D. Bullock*, were also ordered and appointed by the afore said to treat with *T. C. and R. P.* about it. [Note, that this was another, or second offer, and done too by the Orders and Appointment of the said Meeting.] and by which the untruth and uncertainty of their Book and Books, (and that no Recording where no Intrest) as well as of themselves, may be clearly seen and discern'd, therefore no great wonder if what *O. S.* propos'd for an Appeal at the Quarterly at *Newbery*, as hinted, as well as of the premis'd in their Monthly, be not Recorded, or to be found in them: So what hath he said or in the least propos'd to either weaken or invalid my first Article or Charge against them, except Falshood and Lyes will do it?

2. And then to the Second which is, *Their passing such a rash and unchristian Sentence against him, as being a Man of a wrong Spirit, Brother to Bugg, and like to Rogers and Story; and if they have (said he) judg'd him a Man of a wrong Spirit, he hath saved them the labour of proving it, having too evidently proved it himself by the work he hath employ'd himself in.*

Ans. And what that work is, the Reader may easily judge to be my witnessing and testifying against their Insulting, Lording, Over-ruling, Blasphemy, &c. And hath not both the Papist and other Persecutors, accounted of such as *O. S.* has done of me, viz. as Envious, Contentious, Railers, Backsliders, Slanderers, Lyars, &c. whose Charity, as well as sight and discerning herein seems much one and the same, seeing that instead of clearing them of the said Charges,

Charges, he hath wholly missed, and giveth the Go-by to it; and instead thereof seeks rather to bury with Reproach and Calumnies, &c. And if all the matter of fact or Crime that you had to lay against *W. R.* and *J. S.* was only for the same, the aforesaid, and no other Cause, I am ready to believe that you have as much wronged them as its apparent you have done me.

And as to the other part relating to *T. C.*'s meeting me, and thus accosting, *viz. Canker, go thy way Canker:* It matters but little to me what *T. C.* or *O. S.* either hath or can say, or however fallen in or joyned with him or them, as falsely accused, but what they either hath or can prove. And this further, had I been so and such a one, I might happily have been better esteemed by both the one and the other. And if it should be ask'd of *O. S.* or the rest, Why what's the matter, the crime, his charge? or what hath *A. B.* done? What other Answer in Justice and Honesty can they return, then only this, Why, he hath Charged *W. L.* and *J. B.* which we to Dearly Love, and to great infirmly to either hear or bear the hearing of any thing he hath Written or Spoken against them, as charging with Lording, Over-ruling, Pride, Blasphemy, &c. the which although we are no way able to either acquit or clear them of it: yet notwithstanding that we may do something, and as much as we can or are able, we will return him Railing instead of Reason, and Censures instead of Argument; for what more further or other than this, in all and throughout the whole of his *Reviler*?

3. *The third Article* (saith he) *is against W. L. only, and that for refusing him the Sight of the Monthly-Meeting-Book; this may be easily answered* (saith *O. S.* because *W. L.* had no order from them in the Meeting so to do, &c.

Ans. And as much Reason or Power, and no more had he to either keep back or refuse it, then my self or any other, he neither being Clark, nor the Trust or Office of Clark, confer'd upon him by the said Meeting, as hinted in pag. the 1st. of the *Cry*, and acknowledge and confess unto by himself; and therefore he being no Clark, but a common Propriator, I had as much aright to as well as Reason, for to ask and have the Sight of it as himself, or any other: And his thus telling of the Meeting, and the Meetings Order, &c. there's no more of Truth in it, as apparent, then in his affirming, that it was *A. B.* and a few others he had got to joyn with him, that so propos'd to *T. C.* &c. or of *J. B.*'s. not being at the Meeting; and what a Meeting would *O. S.* make of the Monthly Meeting, to deny and refuse to either my self or any their due Rights or Properties; but 'tis like the Line and the Ballance
that

that is approv'd of, and used by himself, &c. neither have I stretch'd it to far.

4. His Fourth Article (saith he) is against W. L. and J. B. joyntly, falsely charging them with endeavouring to Dismember him, and the tying up of his Tounge, &c.

To which do return, in what manner and degree of the tying up of my Tounge, &c. was intended, the Fruits of their work do to evidently make appear; as first, in their Meetings for Business, if I spoke or offered but to speak a word, however concern'd, no notice is to be taken of it, nor answer to be given by any, no not in any Case, and more apparent in those for Worship, by their so often and frequent breaking out against me, uncivil Interruption, bidding me to be silent, and that it was not my place to Speak, as more at large in pag. 7, 8, 9. of the Cry; And what difference I pray betwixt tying up of the Tounge and binding the Conscience in a Religious concern? and whether both (pretend what they will) be not plain apparent Persecution, and as the Seed and Root of it, and whether bears not the Image and perfect Shape of the Spanish Inquisition in it's Degree, I shall leave the Impartial to Judge? as also, whether those that were of the like mind, were not the first contrivers of, as well as center'd in no less than the use of the Gagg, and kindling of those Cruel and Distructive Flames, &c. as hinted in the aforesaid?

The 5th Article, Their disorderly breaking up and leaving of Monthly Meetings before the Business depending had been near done; and when Matters have been just under debate amongst us (for which he giveth, saith he, several Instances) one of the 26. of 6. Month, 1690. when he laid these Charges against them, for which he refers to his Paper of Complaint; But that Paper of Complaint giveth no account of any such Disorderly or Indirect breaking up of that Meeting that I observ'd, saith he.

Ans^r. And who could help it if he did not, seeing it is so, and really and alone the Truth, and as the Reader may satisfy himself, if he please to Read the middle part of the first Paragraph in pag. 1. of the Cry, &c. And what if it had not been there, their were other places and times Sufficient enough to prove it.

And further, I think, saith he, if Friends should hold and continue their Meetings as long as such Make-Bates would hold them in debate, they would find that more disorderly.

Note, though it were, as said, in the midst of their Business, and when Matters have been just under debate by all, which it's most evidently

evidently seen, that whether order or disorder, it's all one and alike to him, and they justify'd and Excus'd in their disorders by one, and him that pretends to be so much for them, and so thereby have rather confirmed and made party with them in it, then either Blaming or Seeking their excuse, which may be taken as a double Confirmation of their Truth and Verity; yea, and tho' have made such a manifest distraction by their resolute Ways and Wills, that they have even left the very Room where the rest of Friends have been in their Business, and have begun to settle and go forward with theirs in another; and again after a very little while, have wheeled about by a back Way, and come into the same Meeting again; yet all both grave and profound in the fence and view of O. S.

And again, *He giveth another instance*, saith he, *of a pretended disorderly breaking up of a Meeting in the 5th. Month 1691. which appears no more then the former.*

Ans^r. How so? when the first, was in the 6th Month, 1690. and the other in the 5th Month, 1691. near eleven Months difference. And what other proof doth he expect, than the Name of the Persons and Place, when and where acted, I cannot tell, neither do I know; and seeing that they the Parties so charged be thus Silent, and stand mute, with respect to their own Defence, it's none of the least Demonstration of their Truth, and it's being so; And as to the varying, if their be a Disconcurrence, as before, with respect to the dates, may I hope both Easily and Reasonably be excused in me, that had my most perfect Copies and Papers taken or kept from me, lost, or pretended to be lost, as in pag. 18. of the Cry, &c. But what is that material or to the purpose, since accounts not the thing it self, as either evil Crime or Matters of Fact; and if he desire Witness, or plead Ignorance of those Disorders, the whole Meeting, who at one time or another have seen and believed, can give witness of its Truth, which he questions not, but quibbles.

6. *His Sixth Article*, saith he, *Is their encouraging and promoting at least, if not first projecting, as he conceives several Papers drawn up and signed against him, &c. This is very idle and silly*, saith O. S. *for he grounds their projecting, &c. of those Papers but upon his own conception, but for there encouraging and promoting them, he offers not so much as that.*

To the first, although I placed in such easie and modest manner, (yet I might, and could have been more Positive and Particular in it) as in pag. 8. of the Cry, where I have told them that it was drawn up at a private Meeting held at J. Bay's, and in the
which

which I was Positive, and observe *O. S.* hath not in the least deny'd it. *Secondly*, That as certainly inform'd that *W. L.* and *J. B.* were both of them present at the said Meeting. And *Thirdly*, That they would have Signed it too, had not some Judged it not proper, they being Parties; and if all the forementioned Instances and Circumstances be not reasonable and enough to induce one to Believe that they were both the Projectors and Promoters of them, I shall be contented to be thought as idle and silly as they count me. And as to the Second, of their encouraging and promoting them, saith he, *He offers not so much as that, as little worth as it is.* Therefore surely *O. S.* is fallen into a Dream, and Groaping as one that is benighted.

But to be yet more plain and particular in it, *A. Hall* was one of them that refused or deny'd to Sign the aforesaid, when carried about to get Hands to it, as may be further proved, if occasion be; but *O. S.* need not thus seek to Create ways to excuse or evade it, seeing in the conclusion of his answer to the said Article, he has both Own'd and Justify'd them in it, and the thing it self by saying, *But if they had encouraged the Signing of those Papers (yet so long as those Papers contained nothing but what is true) what evil had they done in that?* But how idle he is in it, shall leave the Reader to Judge, that accounts it not in the least as matter of fact, though through and by the means of which, *viz.* such their Dark and Underhand-dealing, they have as apparent thus rent and torn us to peices; and in the which he has but only beg'd the Question, and as silly to use his own towards me, to so take and receive as may say for Truth the main and matter in Controversie, without more or further proof to it, but it may be *W. L.* and *J. B.* have said it, and what need of any more, and yet what evil is this with him or them. Oh thou contriver, countenancer and encourager of Strife and Debate, what will be thy Reward for this work in the end!

His seventh Article, saith he, *is their causing of great discords and distraction in our publick Meetings for Worship, by breaking up and dissolving them in the time of his Testimony and Prayer.* Note, the which *O. S.* doth not in the least either deny or seek to excuse, but tells of Discords and Smiting, and all the Disorders assign'd, is only my so appearing, and of Smiting, you have only his Word for it, for he tells neither how, when, or wherein, nor yet mentions any one Particular, that I have observed, in all this Noise and Clamour he has made, therefore may I not return again upon him in his own Maxim, *viz.* That Generals serve best for Slanderers to hide under.

under. And concerning my Testimony, thus further adds, *Which was his Testimony indeed, saith he, not Truth's, and therefore was by Friends in Truth testified against.*

Ans. But that not my own, but Truth's Testimony, both the nature, matter and manner, I hope will give Testimony of it's self, for surely hardly any one, except O. S. and his Associates, that is so hardy and wilfully Blind that cannot or doth not see it, especially such that have Read and Consider'd my Articles and Charges against them, and what they are, as Pride, Lording, Insulting, Blasphemy, &c. and for which my Mouth is to be stopped, and counted for a Smiter, Disturber one of a wrong Spirit, out of unity, Brother to Bugg, and like to Rogers and Story. And then back again to there Law of force or unrevokable Argument, or what else can I term it, viz. their Wicked and Unjust Judgment, *this being*, saith he, *after Judgment had been given against him, &c.* Surely he thinks he has hit it now, he has said enough, and that their is neither need nor occasion for any more; And all this it seems as would have thought for my such Contention and Reflection on faithful Friends, but shall leave others that Read not O. S. to judge of the Contentions, &c. And how faithful by their Fruits not his or any one's words, as also do call to both him, them, and all Men that ever heard me or was there, when at any time I opened my Mouth, that hath heard any such wicked, vile, hard-hearted, cruel and merciless Words or Expressions, come out of it towards or concerning any, or either of them, or of any Man else; no, God forbid, for my Heart hath been kept and stood more in awe and fear of him, then as before, to frequent and to often have had occasion to speak and write of their's, viz. as *Devil, Dogg, Lyon, Swine, Vulture, Bear; base Abortive, Illegitimate Brat, who have made Shipwreck of Faith and a good Conscience, and whose Conscience is sear'd as with a hot Iron, and for whom is reserved the Blackness of Darkness forever, betraying Judas's, &c.* As more at large in pag. 20. of the Cry. Oh, how can or dare this hardned Man, or any of the rest, thus charge or criminate other for Contention, Reflection, &c. that are found thus idly evil, foul & outrageous themselves, and that beyond the bounds of all Mortality or Civility as amongst Men: Oh be astonished, and blush for shame, ye men of falsehood and pride.

Again, in the close of this Article, meaning of me, *Then he cometh*, saith he, *to the other three, viz. W. Spikeman and the two Women, for no other cause so far as I see, saith O. S. but that he might thence take occasion to throw some of his Dirt upon them.*

Ans. From whence it may be observed, that he counteth them both clear and clean enough, as with respect to themselves. The

First of which hath been charged, and that by his own Children, as before, with Barbarous Severity towards his Wife and them (and not by *A. B.* or any invention of his.)

The *Second* of being with Child before she was Married, the last as a professed *Quaker*, and that for nigh this twenty Years, and permitted for a Preacher amongst them too, that is so unfaithful even in the beginning part of our visible Profession, *viz.* the plain and single Language, therefore think there's no occasion for my casting of more Dirt, where so much and to much before; and I hope the Reader will place his Remarks, and also observe how ready and dextrous *O. S.* is to personate and espouse their case, without the least Sentence, Censure, or Crimination of wrong Spirit, or out of Unity; surely men of Sobriety will blush to hear or see them, though *O. S.* is so double-eyed and dark-sighted that he cannot.

And then goes on and tells of *E. B.*'s *Blameless Conversation*, though a Person under the aforefaid foul and evil Circumstances, notwithstanding permitted and allowed to so oppose and interrupt (and praised too for it, I do not question) the which I charge upon her as a second matter of fact, if she hath owned and repented of the first. And to that of *Ann Moore*, thus further, If any (saith *O. S.*) after so long profession of Truth, is not come so far as to speak Plain Language, such a one is greatly to be blamed: But yet *A. B.* is more to be blamed, who after a longer time of profession, is so far gone from it, if ever he was come to Plain-dealing, as to deal abusively and falsely by others, as his late Book makes appear. And that is all his Answer to it.

Is not this both an Honest and Ingenious proof, and sufficient, do you think in so large and so great a Charge, wherein I am concerned both as a Man and a Christian, for to only tell as his late Book makes appear? Surely he has cause enough to be ashamed, if he had any in him: And yet to tell, that *Generals serve best to Slanderers to hide under*. But that general of his, is but such a scrap of one, it may account it so much, as that it rather discovereth, then any ways hides or obscures him; and if *A. B.*'s late Book hath so discovered him, how lavish is *O. S.* of others Purfes, to run up his Reader to six pence charges upon his. And as to my Dealing, that it hath been plain and honest, I can and do appeal to all and every one that is honest and impartial, that I have had to do withal as a Man or Christian. And so dare not he, (and to mention but one case instead of many, let him remember himself of the subtil Wiles and cunning Craft that he used towards the Friends of *Newberry*, he elsewhere mentions to his defence, when he removed from *Boxford* thither, under pretence of a Call. But what should I mention or enter into particulars, in a case so obvious and manifestly known by Friends of that place

place, save in one only, and that as with respect to the House that they had taken for him. And how his Actions, if not pretended Call, went out like the Snuff of a Candle that leaves a stink behind it: If he desire more, he may have it in the next, otherways but to plain both in Heart, Tongue, and Dealing, to be fit for your turn and use, as more at large in my Book, *Hidden things revealed*, &c. And by which the Reader, to use his own to me, may judge of the rest, viz. At what an easie rate both as with respect to Religion as well as Civils, men are and may be thus exposed by such silly and reasonless Arguments, and yet for all this, *J. B.* a Man as ready and quick-sighted as himself, especially at judging at heart and inward part discerning, told *J. W.* a Friend of London of that, excepting in that which related to the difference, *None could say Black was my Eye*, or to this effect; and how black in the other, he that runs may read, seeing that I have witness'd against nothing in him, them, or the rest, but what is so black, and to black too, if Spiritual Pride, Lording, Insulting, Blasphemy, &c. can or may be accounted so, and by which their Sence, Discerning, &c. may be also observed, that censure and judge so apparently contrary one to the other.

And then proceedeth, *In the other part of the Charge*, (saith he) relating to *W. Spikeman*, he is both envious and unjust, &c. And yet three or four Lines lower he makes as if but *John Veals* charge, and he the only author and alledger of it, and that the aforesaid brought it in a Paper (saith *O. S.*) as he finds it by the *Monthly-Meeting-Book* the 26th of the 5th Month, 1692. But how these two can hang together, I shall leave the Impartial to judge; and upon what an easie rate I am judged for both envious and unjust, though acted and done by another, as by his own Confession. And then goes on and tells how that the said Meeting had ordered *Andrew Hall*, *Daniel Bullock*, *John Buy*, and *John Thorne*, to hear and examine the matter at *Daniel Bullocks* House; and having heard and examined the matter on both sides as fully as they could, they made report thereof to the next Monethly Meeting, and then annexeth to the foregoing a kind of a Certificate, signed by *D. Bullock*, *A. Hall*, and *J. Buy*, and who therein signifie to the like import, viz. *That upon the best Inquiry that they could make, that they did not find W. Spikeman was guilty of the said Complaint.*

To which do return, that it may be that they were so just as to ask the Person charged, whether he were guilty or no, and thought it to be enough too and sufficient in the case.

But what Inquiry I pray? What hearing and examining the matter on both sides, and as fully as could be too, when the Witness not

there, the Witness not heard, the Witness not examined? Oh, how to the ruin of Justice and shame of Religion, have these Men done and acted amongst you, and that under the notion and pretention of Meeters and Meeting, hearing, examining, and that on both sides, and that as fully as you could: Oh, I say, would not some we account as Heathens or Infidels, both blush, be ashamed, and spit and wash their Mouths after it.

And further, say they, *We understand that J. Veal brought forth this Charge by the Instigation of others.* And if so, happily by such that had less Envy, and more love to Truth and Justice than themselves, it being evident they had little or none to either.

And as to the Certificate of *E. S.* following and annexed concerning her dear Husband, the which she begins with a Lye, by saying, *that A.B. in his Book, printed 1695. hath charged W. S. her Husband with barbarous Severity towards his Wife and Children.* For that it's not so, nor none of *A.B.*'s Charge, but the charge of one of their own Children, as in p. 9. of the *Cry*; and *O. S.* no doubt has seen it so, only Ignorance with him in this, as in the rest, is to be the Mother of Devotion: And yet for all this, in the conclusion thus insinuates, viz. *Judge now Reader, if A. B. be not a bad Man for thus publishing the aforesaid?*

But before do return any farther in Answer to her, I do query of *W. L.* and *J. B.* whether the said *E. S.* be a Woman of such credit with them, and amongst her Neighbours, as to have her Name inserted thus in publick to a Certificate, or indeed to or in any thing else, to thus pass as authentick amongst you, one I say, of so mean and ordinary manner of Life and Conversation, for that (as charged) she is neither true nor just in her way of Trade & manner of dealing at home, nor much better when abroad. For was it not told us, as alledged by some of her Neighbours, that she stole Corn out of the Cock or Sheaf, when in the Field and a Leasing amongst them, and the which was testified unto us as so, and for Truth, as you both know, at a Meeting appointed (as I remember) on purpose for the Hearing of a Difference between *E. H.* and her self, and therefore may I not return upon him (that seeming serious Man *W. L.*) in his own Language, what he formerly had said of another in the like Case. I believe less blameable in Life, as well as nearer related, which was, that those the aforesaid pleaded for or belonged unto, would not so much as touch the said party with a pair of Tongs: *W. L.* knoweth who I mean, but to serve their ends and interest by them. But again, if her Husband now so dear, the worst that I wish them that it may continue; for if true, as her own Child have told and affirmed;
she

she was not so dear to him, if she was, the more unworthy Man he. But to return by all what I have said, the Reader may see what Tools and Instruments they are forc'd to make use of to sign Certificates when put to it, and thus at a Streight, &c. And no doubt but there was several more of the like sort amongst her Husbands, nameless One and Twenty he signs in the behalf of, as in p. 14. of his, *A Reviler*, &c. But more of this, and such their Paper and Certificate signing when I come to that of *Charlon*, given on the behalf of O. S. and signed by Relations only. I could say much more of *W. S.* and his Wife, and the Disorderliness of his Family, as observed and taken notice of by his Neighbours, and a great deal too, but I think it not worth my while to spend time and foul my Fingers and Paper about it. And one thing more about their Certificate signing, as in p. 9. and the 14. of his, *A Reviler*, &c. in the case of *W. L.* which intended to have spoke to afore, how it may be also observ'd what a Work and a Bussel they made, with what fencing and defence they beforehand prepared, in order to the managing of the matter; and carrying on their Clandestine and under-hand designs, in order to bespeak his Innocency, whom both Truth and Justice doth condemn; for had it not been time, and time enough for him and them (if they had been void of beguiling Crafts) to have given in their temporizing Testimony or sign'd Certificates on *W. L.*'s behalf, when they saw that in Justice, and according to Truth he deserv'd it.

8. *His Eighth Article* (saith he) as in p. 31. against *W. L.* and *J. B.* is there setting up an open Standard of Opposition and Division in our publick Meetings, by their sitting and keeping on their Hats in time of Prayer, and the which (saith he) in p. 19. of the Cry, he calls an evil and irreverant Practice, but doth herein condemn himself, and strike at them through his own Sides; for as Evil and Irreverant as he thinks it, it was his own Practice formerly towards those Separates, with whom he now joyns, and therefore he should have published his own Recantation for that, before he had fallen so scully upon others; and they do not use to sit. (saith he) or keep their Hats on when any is in Prayer whom they have Unity with, &c.

Ans. Though shall undertake and prove, and that in particular, in the following, that they did it to one, and he none of the meanest, that was out of unity with them, notwithstanding their such feigned and pretended sence and discerning, and that in the case when one *John Anslum* was here, whom they numbred among the Separates, and a Ringleader too, but it's to be noted, that it was before that they knew his Name, so likewise to be observed, that their discerning is more by Name than any sence of them otherways: But of this more here.

hereafter. But to the *first*, that it is an open and publick Standard of opposition, is not denied by him, but what the occasion, or for what that opposition, no other Reason is assigned by the tendency of his Argument, than as only being one out of Unity; and I pray you for what is out of Unity, except for testifying against that in him and them, which is not only out of Unity with the Spirit of Truth, but all honest and sincere Christians, *viz.* their Pride, Lording, Over-ruling, &c. And that it is an irreverant Practice in all cases, I mean as with respect to our publick and Christian Assemblies, is apparent; and he hath not offered any thing to the contrary, and more especially in this case of mine, being only for the Reason aforesaid; for if they have any other ought or charge against me, than only for testifying against the aforesaid gross and notorious Evils, why do they not bring them forth, and let the World know what they be? And whatever was my Practice formerly towards those, I accounted Seperates, yet when I come to see it to be an Evil, it would be a double one to do it as its usual and frequent with himself and them, *viz.* to go on and persist in it; neither do I care how publick my Recantation be, when conscious that I have been in a fault, as in pag. 12. of my Book of Queries, *Hidden things revealed*, &c. more at large, where I thus say in Query 15. If you think it not your Interest to be thus naked and plain, for my part I think it to be mine, &c.

And also, before this more fully to *W. L. J. S.* and the rest, in a Paper I writ and sent them, and in the which I also cited out of a Paper of *George Fox's*, the very sharp and most severe Setence and Judgment that the aforesaid gave forth against the Practisers of it, and the Spirit that excited them to it in the case of *John Parrot*, and the rest that follow'd him in such his irreverent and uncomly practice in it. And as to the other part, in his charging me with joyning with those he and the rest counts Seperates, he doth but continue his abuse towards me, as before, for that there was no other joyning, or intention of joyning with the aforesaid, then what was advised unto and endeavoured by *G. W.* *viz.* in the Way of Truth and Holiness, &c.

6. His *9th.* Article is their refusing, saith he, to take his Money he laid down at a Monthly Meeting towards a Collection, &c. Note, the said Collection was for the general Service of Friends, as directed by the ~~aforesaid~~ Yearly Meeting, and ~~another~~ towards the Relief of Friends in Ireland, who were at that time under very great Sufferings.

Though *O. S.* has been thus short in his truly stating of it, least he should thereby the more discover his own Weakness as well as theirs;

theirs ; for is an act of Charity evil in it self, if should grant that the Person acting in it, were not other ways so good as they ought, or could wish they were, although as cited in the said Charge, as in p. 9. of the Cry, that they had yet nevertheless took of those whom I suppose they did not own as Members of their Meeting. And as to the other relating to the Case of *Ireland*, have both heard and been credible inform'd that the Friends of *London*, had both received and taken towards it, of other well disposed and Christian minded People, though neither call'd nor reputed as *Quakers*, and was it not rather a manifest token of the hardness of their Hearts and him, in Justifying of them in it, in being so injurious towards the Poor Sufferers, upon so trivial and small an occasion as a private Pett, and no cause for that neither towards me, except for being so plain, and telling them the Truth, though notwithstanding as in the aforesaid of the Cry, it was both taken and with mine the Contribution of several others, and well excepted of to by the Friends of *London*, appointed the Collectors of it, Men of as quick discerning and of far more Prudence then themselves; and then to thus Weakly and Childishly concludes *what reason had he to expect they should take his Money, whereas in his second Article he says they told him they saw him to be a Man of a wrong Spirit.* But I think that O. S's. actions neither in Spirit nor in Purse doth intitle him to be accounted as one of a Right.

10. His 10th and last Article of his Charge is against J. B. in particular for his *Wicked and most Blasphemously affirming, that he did see my inside, as likewise that he discern my Heart and inward parts, which Wicked, Proud and Presumptuous words of his, I do not look upon, saith he, or can conceive to be at all less or other then plain or apparent Blasphemy, and taking to himself the Power and Attributes only and alone, proper and due to the immortal God, &c.*

To which do Answer, Where is the Man, or who is the Woman, except O. S. and himself, that either conceives or believes otherways of them. Again, saith O. S. *This he harps upon in other parts of his Book, and makes a great noise about ; And then further, I think (saith he) he will be hard put to it to find it Blasphemy.*

In Answer to it, I do think if I had harped upon it in every Line and make a greater noise about it, there was no more noise then cause, for both, he being the first Man in the World that ever I read or heard of, that was so presumptuous as to give forth or pass such an assertion, except Ranters or Atheists that care not what they say. And yet for all that O. S. will venture at it, and undertake to prove and that from the Scripture, that their were others that had the like gift

gift of discerning, and the Scriptures he cites for it are those following, viz. the 1st of Samuel the 9th and 19 ver. *Psalms* the 5th and the 9th. *Acts* the 5th. 3 and 4 verses, the 8th. and 21. The 1 *Corinth* the 12th. and the 10th. ver. *Psalms* the 5th. and the 9th. *Acts* the 5th. 3 and 4 verses the 8th. and 21. The 1 *Corinth* the 12th. and the 16th. verse. *Ans.* As to the first, where Samuel told Saul, *Hearken, and I will tell thee all that is in thy Heart*; which proves not the point at all, unless he could have also proved that he did it by a spirit of discerning, for that Samuel might tell Saul all that was in his Heart, and that no other ways than he had been told it, & given him as his Errand or Message from the Lord, whether by Vision, Angels, or vocal Voice; and that it is not reasonable to think or believe that Samuel spoke it any other ways, appears from Chap. 16. vers. 6. when the Lord sent him to anoint one of the Sons of Jesse to be King in the room of Saul, for that when the afore said were come before him, and he looking upon Eliab, said, *Surely the Lord's anointed is before me? but the Lord said, Look not on his Countenance, or on the height of his Stature, for the Lord seeth not as Man seeth, for Man looketh on the outward appearance* (the Hebrew as in the Margent, *On the Eyes*) *but the Lord looketh on the Heart.* But if the Prophet had been as conceited as J.B. is of himself, no doubt but he would have retorted back, and said, Ay, but I cannot only see his Heart, but discern it, yea, and his inwards parts too. And as to *Psalms* 5. 9. it proves no further or other discerning in David than the forecited hath in Samuel, and that is only from the outward appearance, or rather as Christ saith, viz. *That the Tree is known by his Fruits*; for speaking their of his Enemies, he saith in plain, *That their is no faithfulness in their Mouths, they flatter with their Tongues.* And is this any other than by the outward appearance or fruits? The other, *Acts* 5. and vers. 3. is in the case of Ananias and Saphira his Wife, which proves no more than the other, unless he had also proved that the way whereby the Apostles knew that they had so kept back part of their Possessions, was by the Spirit of discerning, and not by outward Information. The other *Acts* 8. 21. far less than either of them, it is in the case of Simon's offering the Apostles Money, in order to his purchasing the Gift of the Holy Ghost, which was such evil Fruits, and manifestly so, even to the outward appearance, which occasioned the Apostle in vers. 23. to say, *I perceive* (Note, Perceive) *thou art in the Gall of Bitterness and Bond of Iniquity, &c.* The last is out of 1 *Cor.* 12. 10. where the Apostle treating of those extraordinary gifts of the Spirit that they and they only were endowed withal, that were the first publishers of the Gospel; saith, viz. *To one is given the gift of working Miracles, to another Prophecy, to another discerning of Spirits, to another*
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divers kinds of Tongues, now I do confess that if *J. B.* or *O. S.* can prove or demonstrate that either of those gifts, *viz.* either of working of Miracles, speaking with divers Tongues or several Languages, or the interpretation of Tongues, or the gift of healing be proper, or hath been practised by us or any in our days. I shall and will readily both conclude and grant that he hath proved the thing designed, *viz.* that God hath given a further or more secret way of discerning then by the outward appearance or Fruits.

And now having shewed the Reader both the impertinency of the Scriptures cited by *O. S.* and his Inference from them, I intend in the next place to shew and prove, and that in too plain and particular Cases and Instances, whereby it is apparent that *J. B.* hath no such Spirit of discerning of the inside of the Heart or inward parts either, and then shall endeavour to prove from plain and evident Scriptures, that such a way and manner of discerning as he the said *J. B.* hath thus proudly taken and assumed to himself, is only and alone proper, due and peculiar unto God. And therefore one of his *Attributes*. And that the said *J. B.* by his so taking or assuming the same unto himself, hath thereby committed no less than plain and apparent Blasphemy; though before, I was so modest as only to say, which I look upon or conceived it to be such.

The first of which take as followeth: some time ago, and before the Old Meeting-house Doors were shut up, there came a Friend thither to visit us, whose Name was *John Anslow*, (as hinted before) the which without any scruple, the least doubt or mistrust concerning him (that I could in the least perceive) was received, owned and allowed of also, both by *J. B.* and the rest of them, (and if any, it was but because they could not at first tell who he was) and aforesaid accounted not only for a good Friend, but one in Unity too in the Morning Meeting, and his Testimony likewise approved of as both fresh and living, both Hats off, and standing up too at his Prayers; But yet in the Afternoon, when they had learned his Name, then both their Seats and Hats on again; as to all others when they know them to be such, they accounteth for, wrong or bad Spirits, &c. Then I pray where was now the Heart and Inward discerning Part of *W. L.* *J. B.* or any the rest of them? a foolish, idle, ridiculous Imagination and Fable, and yet *O. S.* you see, and the Seven, have near as much pretended to it in such their serious Waitings in the Light of Christ our Lord, &c.

The other is in the case I mentioned before, concerning the Pride and Imperiousness of *W. L.* when the Friends for the County sent down by their Letter to the Friends here, to Vote for such Men

for our Burgeſſes in Parliament, that we thought might be the moſt likely to do good in their places, and the which ſaid Letter being directed and ſent to me, I firſt told and imparted the matter to J. B. on the Night before, and who ſeemed to be well pleas'd, and approv'd of the ſame, but in the Morning, the next day after he had ſpoken and confer'd with W. L. about it, he was quite another Man, and his Mind and diſcerning chang'd, and became as much turn'd againſt it as W. L. could be; and by the way, let the Reader alſo obſerve what a Sence of Sight and diſcerning theſe Men do pretend unto, inſomuch that they can both ſee and diſcern more clearer, and beyond the aforeſaid, though the moſt Ancient and Grave amongſt Friends, that ſhall undertake either to council or adviſe them.

And having thus plainly ſhewn you that J. B. is ſo far from the diſcerning of the Hearts and inward parts of others, that he neither knows, can, nor is able to diſcern his own. I ſhall in the next place cite thoſe Scriptures that prove the aforeſaid way of diſcerning, *viz.* of the Heart and inward parts, as only and alone proper and peculiar unto God, and then I ſhall leave the Reader to judge whether J. B. hath not ſpoken both plain and apparent Blaſphemy, by aſſuming the aforeſaid to himſelf (though ſo light or trivial as O. S. accounts them) that is, truly and alone the peculiar attributes proper and due alone unto the immortal God himſelf; as alſo ſhall appeal whether the matter be ſo light, he ſtoutingly counts I have made ſuch a noiſe about. The firſt from *Jeremy 17. v. 10. I the Lord ſearch the Heart, I try the Reins* (note, as an Appellation alone proper and due unto himſelf) *Pſal. 7. v. 9. Oh! let wickedneſs of the Wicked come to an end,* (and ſo ſaith my Soul with his) *but eſtabliſh the juſt, for thou the righteous God tryeſt the Heart and Reins, Prov. 17. v. 3. the ſining pot is for Silver, and the Furnace for Gold, but the Lord tryeth the Heart, from whence it may be obſerved, that although by the cunning and curious Arts of Men, both the Silver and the Gold may be tryed, and the Dross ſeparated from them; yet that they, by all their Art, though never ſo ſecret or hidden, can neither try nor diſcern the Heart of Man, but Lord, and he alone, Acts 1. v. 24. and they prayed and ſaid, Thou Lord that knoweſt the Hearts of all Men, ſhew whether of theſe Two thou haſt choſen, &c. Obſerve thee, which they need not to have been ſo earneſt or ſo much concerned in the matter, if they had been as ſharp and as ready at Heart and inward parts, diſcerning as J. B. pretended to, Romans 8. v. 27. and he that ſearcheth the Heart knoweth what is the Mind of the Spirit, (*viz.* Chriſt) becauſe he maketh interceſſion for the Saints, according to the will*

will of God, I could add more Proofs to the truth of my Assertion, but I do think what have cited, are enough and sufficient; let him account of them as in p. 32. for such wicked proud and presumptuous Words, or what he will, the matters deep, he had need be aware. And as to that other scoffing flout of his in p. 33. of his, *A Reviler, &c.* cited out of p. 26. of the *Cry*, viz. by insinuating, that there appears so little Wit in me, as to say that there seems but little substance in them, viz. my Charges against *W. L.* and *J. B.* in the which I shall leave the truly conscious and impartial to judge, when they have well consider'd of it, as stated in the fore-said; and besides he hath not dealt fairly nor Christianly by me, by his so citing only a piece or part of my Words, and letting alone and leaving out of the rest, as if he did it on purpose to ridicule me, by making them Nonsense and Confusion, that so he may with the fairer gloss deceive and beguile his Readers, and load me with such his frequent Scoffs and Jears, by his so importing as if my Capacity of the smallest Size, one of as little Wit as in p. 33. such a silly one, &c. as also in p. 37. of his, *A Reviler*, where reciting what I had mention'd in the case of *Dorothy Hall*, relating to the incurable wound, &c. where he takes occasion to joak thus upon it, viz. that the incurable wound that they speak of in their Heads, and that it hath distemper'd both their Brains. But as informed concerning the aforesaid *D. K.* and that by her own Sister that was with her in the time of her Weakness, and untill her departure out of this World; that from her Head it went lower and fixed nothing short of her Heart, and that it proved no less then the occasion of her Death, and that which she expressed to those that were about her, but a little time before her Decease; and it were better if *O. S.* were so truly serious as to turn his Flouts into Tears, for it prov'd not a jesting matter unto her. But to return to what I said, with respect to the littleness of the substance that was in their Charges, it was but in the way of returning their own, back upon themselves; my words, as truly cited, being these as apparent in p. 26. of the *Cry*, viz. whereas they say there appeareth but little of substance in them, my Answer to it is, and if so, then the less to be blam'd, but you have laid neither little, nor any at all upon them.

And then in the next Paragraph in the same Page, I come faith he to that part of his Book which is levelled more directly and particularly at me, as in page 33, where he says, seeing that *O. S.* one of the aforesaid unjust Judges hath taken a fresh occasion thus to run out against me through some Offence he hath taken at my late Book of *Queries*; it hath come into my thoughts to fur-

ther discover and manifest him, and that in his Plain and naked Shape, &c. *Answer*; As to my further discovering him as I promis'd, I think I have done it, and that sufficiently too, but if in any thing I have been too short, I intend to do it more fully before I have done with him, and as to the Scripture cited out of p. 44. of *the Cry*, viz. report, and we will report it relates to false reports only, and not to honest Friends, as he would falsely insinuate, but to himself and the rest, and not to such as mine of him, &c. that were and are true ones, and therefore as the Proverb is, *Truth may be blam'd but not sham'd*, so the Shame will and must unavoidably return upon himself, which he seeks to affix on *A. B.* and as to his further frivolous and needless story about my former Friendship and Unity with him, &c. The which in the best and strictest Sense was but my mistake of him, for, as I told the Reader, before that I was always doubtful that he was treacherous, as since I found him, and that in a double Sense, as clear and apparently manifest by the foregoing matter, and more to follow in its Course. And further, as to what I said relating to his Malice and Bitterness, and of its being inherent to his Nature, I need not I think say any more to it, seeing as cited, his Actions are Evidence and Proof sufficient to it, and in the case, and I think I have manifested him to be as charged (though he seems so offended at it) and that not only from his Mouth and Pen, but the relation and account of others, and as before, wherein too short shall mend it in the following.

And then proceeding, saith, the occasion he here takes for his particular cavills at me, is for my returning him a former Book of his he had sent me, and which I had written something upon; it was a Book of *Queries*, and one part of the Title of it was *Plain and Honest Dealing*; When I had read the Book, (saith he) I found it to be so far from plain and honest, that I struck out those two words, and in their place wrought two others more agreeable to the matter and substance of the Book, viz. *False* and *Treacherous*, I writ also something on the Book, and something on a Paper fixed to it, &c. And having so done, sent the Book back to him again, in all which I conceive I did him no wrong, and it was at my choice either to keep or give it away. *Answer*, Pray observe what an ingenuous way he hath at *Art* and *Tooling* it for to make a bad cause seem better, although in the best Sense both Treacherous and Fraudulent, and that in the greatest and highest Degree, especially as being in a case relating to Religion and Conscience, and which if I were for the scaring with the threats of bodily

By punishment or Pillory, I scarce know a thing that deserveth it more; but again, And it being at his choice as he says, to do with it what he would, you may see what he hath, and that is as by his own Confession to blot out plain and honest dealing, (such an Eye fore, and offence unto him, that he neither loves, nor cares to see in another, nor to practice in himself.) And then goeth on, and when I had read it, and found it to be so, saith he, I struck out plain and honest dealing, &c. *Answer*, But if he had so found it, why not also so fair as to shew it unto others before he had done it, that they might also have known and seen his findings, and whither so or no, but to keep it so to himself, and what more or other then as in his to me, *viz.* Generals, such generals that serve slanderers best to lurk under; but it is to be noted, that it was too nice and too critical a point for him to venture upon, or any of the rest of them, or else I should no doubt have seen their Answer to them long before now, it being now near three years since. And there was another part relating also to the Title, which no doubt he relished as ill as the other, and that was hidden things revealed and brought to light, but the evil doer such as he, affects the shade of the Evening, and so is afraid of the approach of the day, but no doubt he concludes that his Reader is so tame and implicate in his faith, that he takes all for Truth and Gospel. And yet for all this, conceives that he had done me no wrong, which must necessarily follow to rise from one of these two Causes, *viz.* either that he thinks there is no Truce to be held or kept with those he accounts for *Hereticks*, dark or bad Spirits, and me as such, for so laying open, and discovering them, or that the custom of Evil hath taken from him the Sence of it.

And then again in *Page 34.* saith he, to make manifest the Folly as well as the Malice of this cavilling Man, he hath picked two passages out of these two *Papers* of mine, (meaning of those he had so clandestinely affixed as before to my Book) neither of which saith he, was he willing to undertake to answer. To which I return, nor as little Reason that I should, unless he would come forth and appear in the open Day, (having something else to do then to tend every sleeveless impertinency of his or other,) the which if he had, he should quickly have seen that I would have done more then only to a nibbled at it, as his phrase is; yet as little as I made tryal of, I have made apparent to be of an evil and bitter taste, as shall yet further shew when it falls in due order and course.

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And then goeth on, saying again, Wherein I cannot justly blame him, &c. *Answer*, If so, and it be true, its the better, having so often and frequently without cause; but lets try how much he is mended; Again, (said he) for his most dishonestly resting of them, to a ridiculous as well as to a wrong Sence, to fill two *Pages*, the 34. and 35th. of his with empty noises and clamours in a confused manner, and a nonsensical heap of Words, one of which he takes out of the latter part of my beforemention'd Paper, &c. To which I Answer, that I took not out of it (for that it was the whole, and every part thereof transcribed *verbatim*, and as he sent it me; and again, it was the first part and not the last, he affirms and avers it to be, and from thence do conclude, that his Frensicall Zeal, or what shall I call it, hath thus caused him so to fall, yea, and that into three several Errors or Falshoods all at once, (and by which it may be seen *O. S.* before, that he is not so wholly infallible, no not *O. S.* himself, which may deter him for the future thus proudly to insult,) as First, in asserting that I had taken it out of the latter part of his said Paper, when as it was the first. Secondly, by saying that I had taken it out of the aforesaid Paper, when as before it was the Transcription of the whole of all and every part. Thirdly, by saying that I filled two Pages with my noises, clamours, &c. whereas I have ~~one~~ (as most apparent in the forecited ~~Page~~, &c.) not so much as filled one, and if it be with empty Noises, Clamours, in a confused manner and nonsensical heap of words, its apparent that one *Page* thereof is his own, and therefore may thank himself for his own Rashness and Folly, and if so empty, &c. it appears so to be only in his own, since he hath not assign'd, no not so much as one particular in mine. But again, wherein doth it so appear that I have rested his or either of their Words in the Case forecited, relating to the tying up of my Tongue, or in that of *O. S.*s either, in his counting me for a Murtherer, or of his affrightning threats of corporal punishment? Seeing I have said no more, or otherwise of him and them then what was spoken by, and came from themselves, for that they told of neither Mystery nor Allegory, they intended, and if we may take them to mean what they say, or to say as they mean, how can we think or conclude otherways, or where shall we have them or rightly know what they intend or would be at. And that Bodily punishment and no Misery was intended by *O. S.* In his threats is most apparent, as in *Page* 35. of his *Reviler*, where speaking afresh of it, he saith it is well he is so apprehensive of Bodily punishment, that the fears of that may deter him from attempting that which might subject him to it, pray what more clear or can be plainer then this, though he quibbles so much about it, and as to that of the Tongue,

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it hath been spoken to be before in my Answer to his Alligation, relating to the 4th. Article, as in *Page 8.* of the *Cry*, and where I have said of the tying up of the Tongue, whither in a natural or spiritual Sence are both of them periection. And yet for all so confident and hardy is he in *Page 35.* as to say that all this Noise and Outcry I have made about Persecution is for nothing, or without any Cause or ground given for it, and therefore how little to be regarded? Oh! O. S. hang down thy Head again as at *W. L's.* and blush for shame, if not grown too impudent, as thy Language is to me. But what need I have spoken so much to this point or any otherways, then as the Case is so material and the President so wicked and preposterous, relating to the tying up the Tongue, or at all, seeing that its plain and apparent, that O. S. is not only like minded with them, but hath far exceeded them in it, for they propos'd but for the tying up of one particular Member, but he for punishment upon the whole Body, viz. not only upon the Tongue, but on the Head, Hands, Feet, yea, on all and every part, &c. for as much as the word *Body* concludes and comprizes them all (especially when so spoken in the general, without either limitation or restriction) and every member of it, of which it is made and compos'd, for that is an imperfect Body that hath not all and every one of its Members, as to the same import in the *Cry*, and if that be not Persecution, I know not what is, and therefore he might (one would have thought) spared such his flouting scoffs and jeers in his Comment, on what he hath cited out of *Page 49.* of the *Cry*, (and the which he counteth for such impertinent Nonsense, Whimsical, &c.) where intending of me, he very gravely (saith he) if there be gravity in so great Folly, viz. that it might not I believe be amiss, if but for the Truths sake, that some antient and grave Friends would be and were so concerned, &c. (and I am of the same mind still) as to examine and know of O. S. what manner or degree of punishment is to be, or must be, that my Body is to suffer and be punished withal, and the which I am ready to think that none else, except O. S. and such as he will account either in gravity or so great folly, and therefore may the safer conclude with him as in *Page 36.* of his *Reviler*, concerning his Husbandry in the Lord's Vineyard, of which saith he, I have nothing to boast of, &c. the which is too true, as well as apparently prov'd, and this further let me add, that if his Heart were not as hard as the flinty Rock, and his Spirit as the Nether-Millstone, he would have found cause to have both sorrow'd and mourn'd for what he hath done; yea, and to have

rent his Heart instead of his Garment, and to have sat him down in Ashes, and hid his Face in the Dirt, if it were but for this one rashness alone, as being the first Author, mover or proposer for Bodily punishment amongst us, especially in a case that relates wholly and alone to Religion and Conscience, and however in this of mine, there being no other provocation to them, but only my witnessing against such plain and apparent wickedness, Lording expression, &c.

And to the other part relating to my Charge, as being a *Murderer*, he would fain get out of it, under pretence that he only meant of my slaying of their Christian Reputation: To which I do answer as before, he may say what he will, and mean what he pleases, for who can find out the depth of his and such their politick and mental reserves, that can thus riggle and scriggle to use his own Terms, and thus turn both any and every way, and if the discovering of such their horrid Pride, Lording, Blasphemy, &c. be counted no less then Murder, or a slaying of their Christian Reputation. I shall leave the Reader to judge of what and wherein it stands, and yet further to shew and make appear how little these Men do value or esteem their Reputation. I shall give you in a Case or two more, and among the rest, of one *John Giding*, and who was also one of my seven unjust Judges, who being at the Quarterly Meeting at *Newbury*, it being at the same time too that *O. S.* propos'd for an Appeal, &c. he was not then nor there ashamed to affirm and assure to that they, *viz.* the Seven had been more hard and severe upon *W. L.* and *J. B.* then they had been upon me (and if so, why? and for what? seeing *A. B.* is such a Criminal, and they so harmless and innocent) but suppose I should grant it so, yet wherein doth it so appear, seeing they though thus found in such their evil Actions and Conversation towards me, and to the Reproach of the holy Truth, has been and is nevertheless so appear'd for still, and they to that it seems deserved such hardness and severity to be shewed them, Justified and Acquitted I say; And on the other hand to be thus and so Sentenced, Calumniated and Condemned; and is this a doing as you would be done unto, and as I observ'd in the *Cry*, &c. surely there was cause for it, *viz.* for such hard and severe Treatment towards them, and consequently the greater cause too, where there's the greater Blame or Punishment to be inflicted, or else you have dealt as unjustly towards them, as it's apparent you have done by me. And therefore may I say of him, them, and the rest, as *O. S.* doth of me and of *D. H.* in the case of *Sion*, in pag. 36. of his, *viz.* That if they were truly acquainted with Spiritual *Sion*: I doubt that is so long ago and they have showed

shewed so much unkindness to her since, that the acquaintance is worn out and lost, whatever they may say or do, pretend to hide, and cover themselves and deceive others.

The next is in the case of *John Buy*, upon whom some time ago I had a Bill of Ten Pound, and the which was to be paid upon sight, but yet because that I owed his Son seven Shillings and two Pence for wharfage of Goods, and some of them such too, that was not usual to be charged, nor never was to me, by any other wharfinger before; I say that barely, and alone upon the Score, and account of the aforesaid seven and two Pence, and the which I never deny'd the payment of, either to him or his Son, and yet did he the aforesaid *J. B.* the elder, refuse and put off paying me the said Bill, though the time was and has been, as I signified to his Face, that I had given him more then seven times seven Shillings together, and that *Gratis* and free; and was also instrumental by endeavours with others to the making of it up to a competent Sum, when *J. B.* was lower I suppose both in Mind and Purse. And if *A. B.* hath not so much of this world as he, yet I believe that he can be trusted with as much, and make as good and as honest payment to the full; and how is it reasonable to be thought that they have, or do so much regard or esteem of their Christian Reputation that are thus so short of, and far below Men of common Ingenuity, in that which relates to very Morals.

And further, that I have hit it right in the explanation of *D. H.* so innocent simily, concerning the incurable wound that the aforesaid hath given her, as pag. 36. and 37. is both clear and apparent, and too truly fulfilled upon her self, poor honest Soul, for that it hath been the occasion, as hinted, of the costing her her Life, though *O. S.* as in pag. 37. of his, makes but a flouting, scoff, and a mere jeer of it, his words as before being these, viz. *The incurable Wound saith he they spoke of (viz. D. H. and my self) is in their Heads* and that it hath distemper'd both their Brains, and therefore whether the Scripture he cites out of *John* be not of right, more proper and applicable unto himself then to me, the which I shall forbear to insert, least it should prove to his greater injury, though so barefac'd towards me in his so vile and wicked assertion in his said Papers. And in pag. 38. thus further, but *A. B.* is more then ordinary to be blam'd, saith *O. S.* in this Case, for before he publish'd those false Charges against me, he knew that they had been heard three times over, and I each time declared innocent. And *Hall* was blam'd for his causeless clamours; to which I do answer, that I was so far from knowing that they were heard three times over, or that *Hall* was blam'd, that I knew not so much as that they were,

engever heard, or at all, or that *Hall* was blamed by the aforefaid; or indeed how should I? (for had I been there, I should not have been permitted to have either heard or seen what was done or who blamed.) But if *O. S.* be no better at Accounts then in this, its a question whether instead of three, &c. it was heard so much as once, or indeed by any at all. For how (to use his own Phrase) this his confused nonsensical Noise and heap of words can in any Sence be true or hold together, for my part I cannot tell; where he says, viz. that before I had published those false Charges, &c. I knew they had been heard three times, and then proceeding to the proof of it, saith he, first at a Monthly meeting, and afterwards at a Quarterly meeting. *Answer*, and what doth a Monthly and a Quarterly meeting make three? yet observe, any thing will serve with one that neither cares nor fears what he saith, and therefore shall return upon himself in his own style, as in pag. 4. of his *Reviser*, viz. and where in he stumbles, falls and foils himself most shamefully, as also in the foregoing, where he also falls into three untruths and apparent errors all at once, but if it should be alledged that he meant a hearing three times a piece at each meeting, viz. Monthly and Quarterly, which instead of mending would marr it the more, and instead of his pretended three, would make it apparent six, though in pag. 38. he makes his three but two again.

And in the next, as if I had encourag'd *Hall* in his clamours against him, his proof for it, cited out of pag. 36. of the *Cry*: And because I there said that I had received near a dozen Letters from *Hall*, &c. but he doth not tell, saith he, how many I had sent unto them. To the first, if I had encourag'd *Hall* in his clamours, how came it to pass that I moved for a hearing (as own'd and acknowledg'd,) and to what end, but to understand whether clamours or truths?

And as to the other, about the said Letters (to the best of my Memory) I rather advis'd him to forbear them, for that I thought I knew as much of *O. S.* as he could tell me; and the which may likewise serve in answer to his Comparison of the foul humours in the Body gathering together, since I took the best method according to Truth in order to disperse them. And which also may shew *O. S.*'s mistake in supposing I had occasion to fish out of them as he chargeth in pag. 36. of his *Reviser*.

And in pag. 33. he seems to have done having given an Answer as would have it thought to all those Charges and Alligations of mine in particular against or relating unto *W. L. J. B. &c.* though I have skipt over several both weighty and material ones; (but more of that hereafter Proceedings;) I now come, saith he, to that part of his Book which is level'd more directly and particularly at me, beginning at pag. 33. of the *Cry*; where he saith, seeing that *O. S.* one of the seven unjust Judges hath taken a fresh occasion thus to run out against me, through some offence he hath taken at my late Book of *Queries*; it hath come into my thoughts further to discover and manifest him, and that in his plain and naked shape, not only from the evidence and proof from his own Mouth and Pen; but also from the Allegation, reports and accounts of others concerning him, and in pag. 35. doth hint again at the cause or occasion thereof, and that was for my altering with my Pen, saith he, the Title of his former Book from plain and honest Dealing, to false and treacherous, &c. *Ansiv.* To the first: of manifesting him in his plain and naked Shape, as I thought so to have done, and have been as good as my Word; and also do believe that nakeder was he never strip'd, nor his nakedness made appear; for why should his Sheeps Cloathing be a means to deceive or beguile the simple?

And as to the other part: of proving him to be as charg'd, and that from the Evidence of his Mouth and Pen. I think there's no occasion to add further proof to the manifesting the Truth of it, then what is spoken, written, contain'd and publish'd of him in this and my other two Books. The first forecited by him, viz. *Hidden things reveal'd and brought to Light, or plain and honest Dealing with W. L. and J. B.* the other, *The Cry of the Oppressed in Sion*; and if I have been too remiss or short therein, I intend to mend it in the next.

And as to the other part of it taken from the Allegations, Reports and Accounts of others; I have given him both my Authors and Evidence, and neither of which hath he refuted, (that I observ'd) or proved for a falshood or lye. And as I told him before in an other case of the Scripture he Cites out of mine of the *Cry*, viz. *Report, and we will report*; It cheifly relates to such, and the like groundless Lyes and Falshoods too much in use with him and other of his Associates. And a Word further, that if it should be thought that I have not been so large as is Judg'd or thought proper and needful concerning the said Alligations of *N. H. &c.* I do give the Reader thus farther to understand, that *N. H.* doth follow the said *O. S.* and that

from Meeting to Meeting, up and down those parts of the County, in order to make good his said Charge, and to prove it to his Face; and besides, I do understand by a Letter I have seen of his, dated no longer ago than the 12th. of the 7th. Month, 1697. that he hath new and fresh Matters to alledge in charge against him and another; also of a latter date, and some of them, for his wilfull and downright Lyes he hath put in Print, meaning in his, *A Reviler*, &c. and therefore what ever he hath further to say, of or concerning the aforesaid, unless it be in those Matters or Things that more immediately relate unto my self, I think neither to Answer, or take any further notice of them; But to refer both the Reader (and himself) for their proof and truth, that, as said, attends it, and would be glad of the opportunity to do it. And again, saith he, in pag. 37. speaking of me, *He beginneth his inquiry in a high and lofty Stile, viz. First, I shall demand of him to Answer for himself in the case of D. and N. H. in the Vale of White Horse, &c. and how well this becometh him*, saith he, (meaning by my being so bold, &c.) *Ans^w.* And had I not cause to begin my inquiry, as I did in the case and cases alledged? I having, as said, received near a dozen Letter from the aforesaid, as in pag. 37. of the *Cry*, and all of them cheifly and principally relating to *O. S. Falsness, Unjustice and Treacherous Dealing* towards the aforesaid, as ~~he~~ cited for Oppression, with crys for Justice, is the Tenor of the whole, and as reported, the same infect throughout the whole County. (But at *Farington* more especially, the place of his former abroad, where I have seen with my own Eyes and heard with my own Ears, the mournful Complaints of some towards whom, through such his morose Carriage and Conversation, he had given so great an offence, as that they had left both the Societies and Assemblies of Friends; and which caused some of *Abington*, no doubt, to precaution of the like towards them, when he came to inhabit there, as hinted in the *Cry*. But how lofty and imperious himself, when I have told all, I shall leave the Reader to judge, seeing that in the first place (as by his own Confession) he thus Metamorphized and abused my Book, by scratching out of my Title to it, *Plain and Honest Dealing*, and putting in of his own *False and Treacherous*, instead of *Plain and Honest*, as in pag. 37. of the *Cry*, the which I account as both Fraudulent, and Imperious, and no doubt, punishable by the Law; and though he hath so frequently charged me with Malice, Envy, Quarrellsom, &c. yet who can at all, or in the least account or think other ways of this, I say to thus marr, metamorphize, and confuse my Title or Book, and then to send or return it back again unto me, that I might see what he had done; and not at
all

all better in them that first tore one of my said Books into pieces at *John Buys*, and after committed it to the Flames, as cited in the *Cry*; and in which O.S. is likewise mute and silent; nor it in the fore-named, or those others that advised the Friends of *Windsor* for to follow their evil Example, which all comes from one and the self-same ground and cause, *viz.* the Spirit of *Persecution*; and is no other than the Seed and Ground of it, notwithstanding in p. 35. he seems to so wipe his Mouth, and say of it, *viz.* *That there is nothing that we are more against, viz. Persecution.* To which I do Answer, That it may happily be so in Words, Say-So's; but his Practice above all others hath too apparently shewed and proved it by his Deeds. And in the second, by his so wickedly and vilely charging, sentencing, or condemning me for a *Murderer*, and so add Authority to his said Wickedness, to make as if the Apostle *John* had done it, or accounted me as such, &c. And in the next place, in his so threatening or affrighting me with his Corporal or Bodily punishment, and by which the Reader may observe how one wicked Deed or Action makes way for and ushers in another; I say as first so Enviously to alter the true and proper Title of my Book, which both he and they were afraid to meddle with and ashamed to Answer; neither is it Answered to this Day, though the matter contained therein was only *Queries*. And in the next so to Judge, Sentence me as before. And in the third, to so endeavour to affrighten me with the punishing of my Body, and yet for all this, to so Insinuate as before, *viz.* which there is nothing that we are more against; but I pray what after the Burning of Hereticks Books, or such they account as such, but in the next place to take hold of the Body, where power, and is grown to that degree of Cruelty as to do it (as are many and frequent Instances in the case) and what more Hardy or Cruel then for him, or others to so account his or their Brother for a *Murderer*, a *Devil*, a *Dog*, a *Wolf*, a *Swine*; yea, and no less than one too for *whom is reserved the Blackness of Darkness forever*, &c. And are not these the Seeds; yea, and the grown Seeds too of it, *viz.* *Persecution*; and which although it appears at first but as a Grain of Mustard-seed, the least of all Seeds, but at length into a Root and a Blade, and then into a tall and flourishing Tree.

I say these, with the aforesaid account out of the *Vale*, of the same or like nature towards them, that I had met with from him, towards my self, made me take the Boldness, or the Impudence, as he elsewhere calls it, for to thus demand and inquire

quire of him, as I think well I might, and had cause enough for it; and to understand of his Conversation as well as of his Power, that had so taken and assumed unto himself, such an unaccountable Authority and Prerogative, yea and more then barely this too, as in pag. 36. of the Cry; and the which I have also alledged, as part of the Reason of my so demanding and enquiring; and that was for his so thundring forth, and that like so many Curses, the Wrath and Vengeance of God against me; the which, with a great deal more of the like nature and tendency, O. S. slips over and hides in Silence; being either afraid or ashamed, or both, to either recite or transcribe.

And again, *To back the Business* (saith O. S. meaning of me) for my only endeavouring for a hearing, in order for Justice to be done the poor man N. H. in his case) *he infers, how that I had sent a Letter to the Counsellor, viz. Counsellor Mallet at the same time, and by the same Bearer, &c.* And what's my offence I pray in it, if so? *And of which having obtained a Copy* (saith he) *I inserted it here, that the Reader may see how much this envious Man busieth himself in that which did not concern him.*

Unto which I do return, that if Equity and the craving of, crying or standig for Justice, makes me appear to be so envious, then let it be so; or on the other hand, that if it be nor is to be none of O. S's concern, yet I do look upon and think it to be mine; and that under a double Consideration in this present case, and not only mine in what is or ought to be the common concern, I mean as with respect to Justice towards all, but the like of all other true hearted and sincere Christians with me. And what have I moved for, or endeavoured to be done by the Counsellor in the case of the aforesaid, or on their behalf, farther or other than barely it, I shall leave the Impartial to judge; (my Words in the aforesaid) to him being these, I therefore intreat thee to do the poor Man justice. Observe, *Intreat*, for that it's to be feared, that it hath been hard for him to obtain it hitherto. Observe again, that it appears it seems as Envy and Envious in O. S's thoughts, though if it be but so much as to either desire, cry, intreat, or request for Justice, &c. either in my own or anothers case.

And then again in p. 39. so wickedly to insinuate, (and to place an Observation upon it too) as if I had reflected upon the Monthly and Quarterly Meeting; whenas I have told him before, that I did not hear that the matter had been brought before, or heard by any, or either of them; and if I have written at any time what may seem to import it, I do declare that it was not so much as in my thoughts, or ever intended by me, of any or other than of himself, and the rest

of them that so claim'd, and that taken upon themselves to be it or them, by their so swaying, ruling and over-ruling, as they list or please, and then to cry out and make a noise as if the agreement, order, and act of the Meeting, and the which I have rightly stiled but a Ruling Party, &c.

And as to the Letter sent me by Counsellor Mallot (my esteemed Friend) as in p. 40. of his, *A Reviler*, &c. in or with relation to the Paper or Writing of O. S's, that the aforesaid had but transcribed for his better Vindication, &c. and the which no doubt, but the Counsellor intended well, in and for that end, though in O. S. a meer piece of Craft, the which nevertheless O. S. has inserted, and that no doubt too but as an undeniable proof of its truth, though in it self, as may be seen, and that, as we use to say, with half an Eye; that it was no more or other, viz. then the Counsellor's building upon the Foundation of O. S's laying; for that the said Paper, or the Counsellor's state of the case, &c. was no other then O. S's own Paper, or of his own drawing, that the aforesaid had transcribed, or written his Paper by; and can any Man reasonably think that O. S. of all men, will either state or write the most or worst of things, that are against himself or his own Vindication, that so can and do take the privilege and liberty to use such Crafts and Sophistry to excuse and clear himself and others, he undertakes for, in things that are so apparently notoriously bad, evil and unjust, all which may therefore serve for no other or further use, then only to discover his said Crafts, and to bring his secret and hidden works to the Light, and discovery of the Day.

And again, in pag. 41. *But so far hath his Envy carried him*, saith he, intending of me, *that he sticks not to pervert the Judgment given by the Counsellor*; For thus saith he of him, pag. 38. *And as to Counsellor Mallet, though he say that thou hast dealt fairly by them, as in respect to Law, but did not, nor could not as in respect to tenderness and Christianity, it being in the case of N. H. And now the Reader (saith he) may observe that these terms, viz. in respect to Law, to Tenderness, and Christianity, are not Counsellor Mallot's words, but words thrust in by A. B. Counsellor Mallot in the judgment that he gave, did not say that I had dealt fairly with them, as in respect to Law, though A. B. hath the Impudence to charge him with saying so.*

Ans. Indeed it is strange Language, and which the like I do not remember that ever I met withal from any, unless *John Reasons* and *William Spikeman*, Men of the same sort and morose temper, who to Impudence have added Brazen-face too, and yet for all this, O. S. can write a Book, and Title it, *A Reviler Rebuked*, and scoffingly tell me of *Billingsgate Rhetorick*, &c. But Again,

Again, neither did *A. B.* say that the Counsellor had said so in the Judgment that he had given, as most apparent, though so rated and abus'd for nothing; for my Words were only these, as in pag. 38. cited by him, viz. And as to Counsellor *Mallot*, though says that thee hast dealt fairly by them, as in respect to Law, but did not nor could not as in respect to Tendernefs and Christianity, wherein I only mentioned what the Counsellor had said, and not so much as in one Jot or Title of either Judgment, or of his giving of it. And therefore to the end that the Reader may the better be inform'd in the matter, I shall add this true and further account of it, and whereby *O. S.* may see his own Incivility and abusive Rashness, and be asham'd for it too, if he would be perswaded to it, or had any shame in him.

I being one day at the Counsellors House, and if I mistake not, lodged there the same Night, and we happening to be speaking of the Difference between the foremention'd; the Counsellor took occasion from thence both to show and read unto me what he had drawn up as his Sense and Judgment in the case, though I should have said *O. S.*'s. Whereupon I did make him this Answer, ~~viz.~~ *O. S.* That altho' I could not say, but that the aforesaid, viz. *O. S.* had dealt fairly by them, with respect to Law, yet propos'd this as a further Question, whether he might not have been more kindly dealt by and treated, as with respect to Christianity, and Tendernefs, considering the Circumstances they both were under? unto which the Counsellor did both consent and agree with me, viz. That they might have been more tender in that respect; and which I do believe the Counsellor doth still remember, (And this is all, and the whole of the matter that *O. S.* has thus shamefully harraied and abused me about.

And again, in p. 42. he insinuates another Charge against me, saith he, by way of Question, viz. *And was it not plainly proved against thee at Meeting held at W. Lambel's, the 26th of the 10th Month, 1694. and that before several of thy own Friends, and others also that thou hast been both remiss in, and False and Treacherous also in thy Trust, in the case of Richard Daniel, late of Redding, in which Thee wast concerned as an Executor with L. K. to the Will of the aforesaid Daniel.* And unto which *O. S.* answers No; and his Reason for it, in only believing that not one of his own Friends had any such thoughts in the least, but were satisfied that he had acted uprightly both as a Man and a Christian in that affair, &c. And thereupon thinks he had said and done enough, and that he needed say nor do no more in it.

In *Answer* to the first; And if do so insinuate a Charge by way of Question, yet such it seems as he will not so much as touch upon directly, or in the least undertake to Answer, though his Credit and Repute depends so much upon it. And pray observe how another, (*viz.* a Charge) when has confest both in the same page and paragraph, That it had been a Charge against him no less than fourteen Years ago, and how an Insinuation, seeing as before he hath both acknowledged to and confest unto it; I mean to be a Charge against him. And if O. S's Friends that he thinks will say so, I am sure neither to Justice nor Truth if they did. But if so, where is his Witness? seeing that they are mute, and have said and testified nothing for or on his behalf in the case: or will this pass for an Answer to it, and sufficient for to clear him of the Crime, and that from one to that in pag. 25. of his, *A Reviler*, so Brandeth A. B. for his placing his Observations both in general and in particular without solid matter, fair Reasoning, Proof, or Demonstration, that has alledged none of them all in this of his; I say neither in Argument or Evidence, but a meerly justifying of himself, as his Words are of me in the page forecited, I say by his meerly believing so, and concluding that his Friend did the like of him.

And again, *If so as have said, and it be true, why doth he not produce the Record of the Minute made by the aforesaid upon it? But it's to be noted, that he dares not so much as to look, touch, or to meddle there, viz. at Newberry, that had been so false and treacherous to them as before.* And again, as to that of the Meeting at *Newberry* about fourteen Years ago, he hath cited, in order to his further clearing and vindication; and the which he also endeavours to insinuate, as if a wilful forgetfulness on my part: To the which do return, that as to the aforesaid, I remember no more or further of it, than only that there was such a Meeting at the aforesaid place, and about the same time; but as to the Meeting's business, or the occasion thereof, I had wholly and altogether forgot, but that as meer accidentally upon search, I found by a Letter that was sent me along time ago, by one of the Friends that was at it, and which gave this following Account, *viz.* That the said Meeting was wholly, only and alone as on purpose for *Tho. Curris*, to make good and prove a Charge that he had alledged and in charge against the aforesaid; and the said Charge was, that the said T. C. would undertake to prove O. Samsom to be a corrupt Man, and the which hath somewhat revived it afresh in my Memory, and by which it may be seen that O. S. has been formerly charged very hard and high too by others; yea, and that no less than fourteen Years ago, far before that I either medled or was concerned with

him, in relation to any of these things; and this of the aforesaid case of *Daniel's*, (if I mistake not) was alledged, to make good and affix the truth of this Charge upon him. As likewise to be observed, that any thing must and is to do for Evidence with him in his case, if but so long, and long enough as to be forgotten by the Person or Persons that is engaged with him, though a matter of a quite contrary nature and quality; and how that one thing must give Evidence and make Proof to another, when exposed to such a strait, as often he is, that he knows not what to either alledge, offer, or say for himself.

And then again out of p. 41. *He taxeth me (saith he) with the serving him a base and unworthy deceitful Trick, about the things that he was to buy for the Friends that were Prisoners in Newgate, and which for the better accommodating of them, he desired my assistance in it, yet nevertheless I, (he says) for my own Ends and Intrest, acted quite contrary to the said Ends proposed by him, as well as to the Friends disadvantage.*

Ans. And the Lord knows that I was conscious in it on their behalf, and the deceit of it lay on O. S's part, in pretending that he would do as I had desired and directed him, and that was to buy the things for the aforesaid, where most probably he might have had the best Choice, the best Goods, and the best Penny-worth: But instead thereof, and that upon so poor, low, and so base an account, as may be supposed as the only taging of a few Laces for one, he went and bought them of another, a very poor and sorry Man, and one of them too that he counts for Seperates, and who in a little time after Broke both in mine and several others Debts, and that not all in the case, but his so confidently denying afterwards, that I had so ordered and directed him, and as was also charged with the same by T. C. and that before the Monthly Meeting, as in the page forecited, and where so greatly offended with me, because that I could not Dissemble, Lye, and play the Hypocrite like himself, and at last so wicked and base as to solve it over again with this cunning Prank of Subtilty, *viz.* To commit and leave it to the Lord as Judge betwixt us, being afraid of its further Examining, as well he might, and ashamed too lest I should have laid him open, naked, and a discovered him to them all, for I ever hated such a way of a false disguise in any; and therefore whether or not to his own Ends, as well as to the Friends injury, shall leave to the Impartial to judge, as also whether, as his Words are in the Conclusion upon that subject, that the Lord will ever rebuke me for my so testifying against such hidden and mysterious Subtilties and ways of Craft and Deceit, as he calls upon him for.

And

And again, *He hath shot another of his Bolts at me, as in pag. 42.* (saith he) *about my Brother's Widow, which he brings in thus: And again, as to his Treachery, Hard-heartedness, &c. what need I a troubled my self to have fetched such a Circuit round to prove O. S. Treacherous, Hard-hearted, and without Natural Affection to others, when seen, found and known to be so at home as I may say, even to his own Relations, as witness his hardy, sour, and morose carriage towards his Brother's Wife; and for proof thereof, alledgeth that my carriage towards her was sour, hardy, and morose; And now if this were as true as its false (saith he) it doth hardy, sour and morose prove a Man to be Treacherous.*

Ans. Yes, for that the word *Treachery* in a Person, (as by the *English Dictionary*) signifies and imports to be one that is *Perfidious*, or *Disloyal*: And is it not both *Perfidiousness* and *Disloyalty* in O. S. and especially as being a Relation, who instead of visiting of the *Fatherless* and *Widow* in their Distress, viz. the *Widow* when she had lost her Husband, and the *Children* when so near a Parent, the which the *Apostle* also counteth both for the pure Religion and undefiled, &c. And what the end I pray to be given them at such a time? Is it, I say, to further oppress, grieve, and to add Sorrow to Sorrow to the already afflicted; or not rather, or on the contrary Hand, to endeavour to be a Help, Support and Comfort unto them? And whether O. S. hath been so towards her, the effects doth too evidently shew and make appear to the contrary, who instead of making the *Widow's* heart to rejoyce, as in pag. 42. of the *Cry*, He hath caused her's to ake, to sorrow, and to mourn, and some of her tender Relations with her; some of which my Eyes have seen, and my Ears have heard; and when troubled at it, and asked the Cause, the Answer that has been made me, was, *O. S. has been here, &c.* The which if not both *Perfidious* and *Disloyal*, for my part I know not what it is. And if this not it, what shall we say of his thus so perfidiously and evilly surmising of her, viz. as if unless he had an Eye of Care and Watchfulness over her in the case of the Legacies he is, as he says, in trust for, for the Children, that there was a doubtfulness or danger of their being deprived or wronged of them.

In his so jealously suspecting her, as before, of *Treachery*, that was so honest, upright and true, shall therefore only refer the Reader for his better satisfaction concerning her and the truth of it, viz. her *Fidelity*, to the account of an Antient Friend of those parts, sent me in a Letter in the Year 1696. (though I could say a great deal as to my own sense and knowledge of her, as an honest and sincere Woman) which is as followeth, viz. I have not seen (saith the aforesaid) *Oliver Samson's* Book, but hear that as

to the passage about *John Samson's* Widow, he says that what he had done, was to have Justice done to the Children; which implies as if she had not done justly by them, which is such a base Insinuation, that it is well known that her Motherly care, tenderness, and affection was such, that she exceeded most own Mothers; and this is so well known not only to her own Relations, but Friends, Neighbours and Acquaintance can testify the same. I could say something of his, *viz.* O. S.'s corrupt and false dealing about our former Concerns here at *Newberry*, which would be a great Blow to him; but for several Causes and Reasons I am willing at present to forbear.

And then proceeding, saith, *I have now gone through his Book, so as to Answer whatsoever seems to have any appearance of weight in it; and I hope to the Reader's satisfaction.*

Ans. But if so, it must be supposed to be only him and such that hath not had the opportunity, or cares not, or regards not to examine it.

And further saith he, *As to his confused Clamours with which his Book abounds, especially the latter part of it, vented in a stile of Billingsgate Rhetorick, I do not think it worth my while to trouble my self, or my Reader any further about it.*

Ans. Although so far beyond it in himself, and that throughout his whole Work, or either the Order or Rules of *Christianity*, or *Humanity*: And yet would fain thus wipe his Mouth at last, as if so modest and demure, that there's neither ground nor reason to be jealous of or suspect him as guilty of any such thing.

But again saith he, *I shall subjoin a Testimony from the Friends of the Monthly-Meeting of Farrington, and their-away, which might of it self, I suppose, have been sufficient to have cleared my Reputation in the judgment of the impartial, from the Muck and Dirt he has endeavoured to cast upon it, &c. And then come to a Conclusion.*

Ans. But whatever he concludes or believes of the matter, yet I am nevertheless of the mind, that when examin'd, that instead of being sufficient or to the clearing of his Reputation, and cleansing from the Dirt already cast upon him, that it will rather create more scruples, bestain in the first, and give a greater cause of further casting of his deserved Dirt upon him in the last.

And now as to his *Farrington* or *Charlow* Certificate, as in *pag. 45.* That he has thus gotten and procured, and doubts not but it will do his Business, and be sufficient to clear his Reputation, and cleanse him from his Dirt too in the judgment of the Impartial, &c. Pray Note, that it's no more nor no other than a meer and plain piece of Craft, and a no Sociation Pardoner'ship or Faction belonging to him, &c. held, kept up and maintained amongst them, and that meerly or
only

only as if on purpose to serve and answer their Ends and Intrest as often as shall have need and occasion for it. Or is it to be so much as supposed, or in the least question'd or suspected, but that *O. S.* hath both Power and Interest, and that sufficient and enough to procure as many of them, *viz.* such Certificates as their are Months in the Year, if need be or occasion for them; and yet for all that, for them to so go for or under the Name, Guise and Notion of a Monthly Meeting; I say, tho' so Sign'd but with four, yea, and all and every one of them to his Kindred and Relations: and further than this, that if the Question might be but truly answered, I have cause to believe that the aforesaid Certificate was written to by no other than himself, as was the foregoing that Counsellor *Mallot* transcribed in order for his better Vindication, as in p. 40. O the depth of such hidden and gross Hypocrisie and Deceit, what shall I say, Muck, Mire, and Dirt; which was there ever the like committed by any? a thing to be both abhorr'd and condemn'd in all the Courts that bare but so much as the Name of Judicature, when as instead of twelve of a Man's equals, which the Law of the Land allows to be thus only Try'd by four of the Kindred and near Relations of the Person accused. And are not near Relations prohibited by the Laws; so just are they therein as not to be allowed as Evidence or Witness thus one for another. Again, and was there not as many, his Relations excepted, or more that appeared for me, and denyed the Signing of your said Paper of Association, than appeared for it. And did not *Francis Clark* of *Childred* in particular, and who was one of their near Neighbours too, that both denyed and refused to Sign it, and the reason that he gave for it, for that he had not heard of any one that could charge or alledge any thing justly against me, as with respect to my Life, Conversation, or otherways; but that I walked according unto or as become the Profession of Truth; or words to this effect, though he did not so of *O. S.* But no more as to that at present; and were you not angry and much offended with him for it?

And further observe how implicit and dark both in their Sense, as well as Certificate (through their said Interest, Partnership, Comanguinity, &c.) as to so and thus ignorantly infer and conclude, *viz.* that what I had done, as before, in order to the discovery of such their Wickedness and Deceit, &c. tended to the dishonour of the Name of the Lord, and the defaming of Antient Friends; implying thereby no less then as if both the Name of the Lord, and the repute of Antient Friends stood in the connivance at hiding and concealing of such Corrupt Gross and Notorious Evil, whereas in real-

ty and truth, both the Honour of God and the repute of true and upright hearted Friends, both Antient and others then stood, I mean Antiently and every sence in the judging and keeping down and under, every the least appearance of any such evil and corrupt Tree; for that (I say) as before Judgment ever was, and still is, and ought and should be kept and continued upon the Head of it; yea, and that both Root and Branch; for so it was in the beginning.

And further say they, *Particularly our dear Friend O. S. in his aforesaid Book (viz. mine of the Cry) in two remarkable matters, viz. in the case of Nicholas Hall and the Widow Bounce, &c.*

Ans. But I pray wherein? for have I done more or any other in them, or either of them, than to ask a Query, or demand of O. S. in the aforesaid Case, and the reason of such my boldness too, was upon the score and account of his so wickedly perverting the Scriptures, in counting or judging me for a *Murderer*, with his threats of Corporeal Punishment, and the pronouncing of such his dreadful Threats and Curses against me, as more at large in p. 36. of the Cry, &c.

And to the end, the Reader may yet further see what a sort of Certificate signers he hath gotten, and they be, and how in Affinity in Spirit as well as in Blood, pray observe how they further tell you, and that upon their conclusion of the aforesaid, *viz.* that I being false (as they say) in the matter relating to N. H. and the Widow Bounce, that they were also satisfied, that all my other Alligations against the aforesaid, were also false, the which I hope the Reader will take good notice of; and how unfit O. S. as before, or any of his said Certifying Relations are, for either just Judge, Judges or Judgment, that do thus rashly conclude (if should grant it for Truth) that because I have wronged them in the aforesaid, that therefore have done the like in all the whole, and every part of the rest of my Charges and Alligations, of which I can say no less then that it's like O. S. and their Line of Truth and Ballance, &c. that they used to measure and weigh by, and yet for all to thus insinuate, as if concern'd for the Honour of God, and the holy Truth, &c. And therefore pray let them shew themselves so much like Men, as to ask their Neighbour the Counsellor, if such corrupt unjust, dirty Stuff and Trash would not be even hissed out of the Courts and Judicatures of all Men; yea, and that with both Notorious abhorance and scorn, and which were indeed ineffect for to say, that because a man is found Guilty (if as before should grant the case, which in no way can in mine, they having first created one Falshood, and then made use of it as a Foundation for

for another) of the Stealing of a Cock, a Hen, or some small or trivial thing, yet he standing indicted for Burglary and Murders as as well as such petty Felony, and the first only being proved against him, (I say) though no more or other then in the case forecited, yet that, and for all that he is to be, must be, and shall be found as Guilty of them all by the Jury, and Sentenced and Condemned too by the Judge; the method and way indeed of O. S. and his four Associate-Relations, Oyer and Terminer, and all the Justice that is to be expected from them or any such.

And a Word further, as to that in the case of the Counsellor's transcribing of the aforementioned Paper of O. S's. as in pag. 40. as the true and right state of the case; and for his better Vindication, I shall propose this only as a Question, viz. Is it ever seen, known, or at all usual, or ever practised in the method and custom of our Law, for to admit or allow the Accused or Criminal, to draw up or give in to either Judge or Jury, the Matter of Fact, as in charge against him, and for which he stands indicted or accused; and what he so draweth up, &c. to be accounted or allowed for truth, or authentick; and if so, there will soon, I do think, be no occasion for either Judge or Jury, Oyer or Terminer, viz. when the Prisoner, or accused, is to be them both, viz. Accuser and Judge; and therefore O. S. in the aforesaid being no other or better then this in his case, I shall leave it to the Impartial to judge, whether what the Counsellor hath done in order for his better Vindication, hath not been much for the worst, and tends only to the further discovery of the aforesaid in his case, far more than if the Counsellor had let it wholly end altogether alone, and never have medled with it at all; for who indeed can but so much as touch with O. S. in this his Pitch, but he or they will be sure to be defiled therewith.

And further, as to my Charge against him, as with respect to his so hanging down of his Head at the aforesaid Meeting, held at W. L's the 2d. of the 10th. Month, 1694. It was true, and is really so; yea, and that too as one, or a man condemned in himself, and also as true and certain that he slunk, hasted, and shifted away as soon as ever had gained his Earthly and Coverous Ends, viz. gotten the Money he so unjustly, yet so eagerly prest for, sought and coveted after; though as in the Cry, but the effects of his Partner Excequitor industry, care, hazard, &c. And in the which, as was then made most evidently appear; yea, and that to his Face, that he would not so much as touch with him in it, or be in the least concern'd, either to the proof of the Will, its improvement, or hazard in the putting forth Money; and if not so, and this not true, as have charged him, why did he not then procure a Certificate of those he so accounts.

counts for his own Friends, seeing so acute and such an Artift at it, as in the case forecited, in that of the *Charlow* one.

And further, as to his jocular Flout about my keeping of my Shop sometimes shut, and sometimes open, on those Days they call *Fast Days*, I do not remember that I kept mine shut above once or twice at the most, and that too was upon the altering or change of the Government from a *Roman Catholick* to a *Protestant* one; and I think as with respect to those matters, that I have been as steady in it, and suffered more both by Imprisonment, daring Affronts, and the breaking of my Windows, than either *O. S. W. L. J. B.* or any of them all; though as before, that since the Change, I have not seen, or at least in my thoughts altogether so much Reason for it, as in time of our Persecution, when our Persecutors by the same Law that they enjoined us to keep them shut, did likewise require us to go to Church and to hear that they called *Divine Service* too.

And again, after his frequent and usual way of Scoffing and Derision, thus proceeds: *And after he* (meaning of my self) *had brought his Book, saith he) to an end, and set to it the End, he addeth four pages more, shewing himself confused, and whimsical in the manner as well as the matter, &c.*

Answ. Of which shall give the Reader an impartial and true Account, and to leave him to judge, I having as he saith, ended my Book, yea, and set to it the End also, it came into my Mind, and that for Peace and the Truth sake, for to try them again, and yet further for to see that if by any way or means they might have been prevailed upon to have removed the Cause, and thereby stopped and prevented the going forth and publishing of the aforesaid, and in order thereunto, I writ a Letter to *George Whitehead*, with intreaty for him to use his utmost Interest and Endeavours with them; in order thereunto observe, yea, and that as often hinted, when I had not only been at the loss of time and pains to write it, but at the cost and charge of the Printing of it: But when I saw that nothing was likely to be further done in it, I then added by way of Appendix unto the aforesaid, the Copy of the said Letter, with the annexing of some remarkable Observations upon the inconsistency, uncertainty, unsound and changeable temper of the said *O. S.* and in particular in his so forwardly and largely proposing for the referring of the said Difference, to the hearing of the Antient Friends of *London*, as in pag. 13, 14, and 48. of the *Cry*, &c. And yet for him to so afterwards appear against, oppose, withstand, and at last too denyed it (a Man so ready and forward for to charge others with being so shattered, confused, whimsical, &c.) And a Word further still remains

remains with me concerning the aforefaid Act and Action of his; give me leave therefore to thus exprefs it before I end and conclude with him, viz. *Oh thou wicked one, and full of all Subtilty and Craft, thou haft not lyed herein only unto men, but unto God, and unto him ſhall thou give an account for it, with the reſt of thy wicked and evil Deeds, a Man that art ſo hardy and ſo void of true Sence, as not to be afraid of ſome eminent and immediate ſtroak from his juſt and impartial Hand, as an Example of his diſpleaſure and wrath, upon thee for ſuch thy deceit and wickedneſs, which I even dread to think of, and am even as aſtoniſhed to conſider.* And yet for all this, to thus and ſo talk and tell in the concluſion of his Book, as in pag. 46. of anothers appearing before the dreadful Tribunal and Judgment Seat, &c. But again, as likewiſe deſiring that ſome Antient Friends would or might be ſo far concern'd (if but for the Truth's ſake) as to examine or know of O. S. what manner or degree of Punishment is to be, or muſt be, that my Body is to ſuffer or be puniſhed withal, ſeeing that he had uſed ſuch ſcaring Threats of Corporeal or Bodily Punishment. As alſo to, or concerning his ſo wickedly perverting and corrupting that Scripture, cited by him, 1 John 3. 15. it being thus, viz. *And ſo art Judged, ſaith he, by the Apoſtle to be a Murderer.* And from the aforeſaid occaſion, did likewiſe adviſe him in the Words of the Apoſtle Peter, Acts 8. 22. *Repent therefore of this thy Wickedneſs, and pray to God, if perhaps the thoughts of thy Heart may be forgiven thee, for I perceive that thou art in the Gall of Bitterneſs, &c.*

And for this, and no other cauſe, that can think or know of, hath he ſo branded me as in pag. 44. with *Billingsgate-Rhetorick*, and which happily he may think to be both Argument and Answer ſufficient to all thoſe Charges contained in the aforeſaid four Pages, he mentions in pag. 45. of his, the which nevertheleſs with the reſt of them doth ſtand, will it ſtand and remain, as both Charges and matter of Fact, and that as found prov'd and fix'd upon him, unleſs he answers them by deep and unfeigned Repentance, for all the Clutter and Buſſel that he makes at the end or concluſion of this his ſaid Evil and Envious Work, viz. as if he could look God, Heaven, Eternity, Men and Angels in the Face.

And then again in the ſame page in that ſaith he, which he call-eth a ſhort addition, he ſays thus. viz. *Neither this nor any other difference of any nature or kind whatever, is or can in truth be ſaid to be ended until the Reconciliation be wrought, and Peace be made between the party differing, and this, (ſaith he, meaning of me) one would think is ſo plain and clear, that no capacity, though never ſo weak or ſmall, but muſt needs diſcern, believe and ſee it, &c.*

Anſw. And is it not as I have ſaid, and Truth what I have ſaid, for how can it in Truth, or at all be ſaid that a Difference is ended,

before it is ended, or when it is not ended, neither Peace nor the Reconciliation made, &c. And what kind of Rhetorick O. S. counteth as authentick or profound, if this be false and profane; I confesse I know not.

And then proceeds in a scoffing way, and further saith, *If his capacity had not been of the smallest size, he might have discerned what a Foundation he has laid, should it be allow'd to perpetuate Differences, and render them impossible ever to be ended.*

Answer; Should it be allow'd, what allow'd O. S. that a difference of this or any other kind, is not nor cannot in truth be said to be ended, when in truth it is not ended. Shall therefore leave the Reader to make his own Observation upon it, and also whether this be like the Language of *Sion* he mentions in pag. 2. of his, or the confusion that's found in *Babylon*? as also, whether it doth at all or in the least render any difference impossible, as before, ever to be ended, because that I said that it cannot in truth be said to be ended, when in truth it is not. And then again saith he, *It's too frequently seen in such cases, that one or both of the differing parties do obstinately refuse to be reconciled.*

Answer; And what and if it be so, doth and must their said obstinacy so change the case, and alter the State and Condition of things, as to thus impower you or those which were but Arbitrators or Referies before, and that in order to Peace, Reconciliation, &c. That thereby or for that cause of either the one or both's obstinacy, to make you or any else become their Judges and Sentencers; and what a Foundation of intollerable Thralldom, Vassalidge, Slavery, Oppression and Injustice, if should be granted, hath he thereby laid, and that this and such is both the Foundation and Structure that O. S. and these Men are for laying and building his and there House upon, both their Language and Speech bewrays them, and their Words and Works do too evidently manifest and make appear. But if any one should ask and say, Why what then is to be done in the case, when either one or both of the parties differing, be obstinate and refuse to be reconciled? Answer (though have spoken to it before) all that the Referies have to do, or can do further in it, is only to endeavour and perswade them to Condescension and Compliance; and if they cannot, or that will not prevail, they should, ought and must still patiently wait till either they, or one of them, be of a better mind, and as often seen that although not presently done or at first, yet not so wholly ineffectual, so theaforesaid do their parts, but obtain'd and accomplish'd at last. But thee, even thee O. S. and the rest of the Seven, &c. were not truly so exercised as they ought, and the state of the case required, whatever have said or pretended,
or

or at all as men truly using the right way and means in order thereunto, as more at large, and in particular in pag. 27. of my said Book, the Cry, &c. And then further, at the lower end of the said page, saith he, (speaking of me) *He grants at length thus, viz. That if the Parties or Referies to whom the matter in difference is refer'd, be in good earnest and do use their utmost indeavour for Peace and Reconciliation, yet if any one of the Persons or Parties concern'd, do stand out and be refractory, &c. all the rest are clear and to be excused, and the blame wholly and alone to be placed upon the obstinate or refusing Person or Party, in case that partiality and injustice be not the cause of his averness.* Answer; To which do again return, and say, as before, viz. that in Justice and Partiality, and that yet, and it only and alone was the cause and occasion of my non-compliance, and besides, I was the Plaintiff or Accuser, although to be observed and noted as often and frequently hinted, that those, viz. the said seven were not chosen or intended for either Judges or Judgment, but Reconcilers, &c. and besides there's a great deal of difference too between a Person being blamed, and the passing and giving of Judgment and Sentence against him; and then proceeds on and saith O. S. *This I like well, and am so fully assured that we whom he unjustly calls the seven unjust Judges, to whom the matter in difference betwixt W. L. J. B. and himself were refer'd, were in very good earnest, and did use our utmost indeavour for Peace and Reconciliation.* Answer; A meer Conceit and vain Ostentation, for if were so chosen, why did you not do it, and answer the end of your choice? what hinder'd, except partiality, partisip and interest? nor his fully assurance worthy the taking any notice of, or serveth more or otherways than only for himself; and in their and his own case, else the contrary both plain and apparent to all that have Eyes of their own, and will not be bound to make use of or see by his or theirs, as appears, and that from first to last by both Words and Actions, &c. And then again proceeds, faining and insinuating to his Reader, viz. with what a great Satisfaction and Peace of mind he can and do, leave and submit it to the Judgment of God's holy Witness in the Hearts of his People here, and to the Judgment Seat of Christ hereafter, &c. Answer: And therefore let me say, oh how can this confident and hardy Man thus dally, dare, and jest with God, his holy Spirit and Eternity, as thinking or believing him and them to be such another, or others as himself; but let me return back upon him the conclusive Words of his own Book in pag. 46. viz. that he must certainly for all this be rewarded according to his doings, for fair Words and Sayings will not then and at that day excuse him, nor stand him in any stead, nor yet wipe of the guilt either from his or any such evil corrupt and defiled Heart and Con-

sciences. And then proceeds, *But seeing*, saith he, *it is so plainly proved by positive Evidence and most clear demonstration which cannot be deny'd,* (but pray observe whether and how far this man leaves it, and with what limitation and injunction) *viz. that A. B. is deeply guilty of doing him great Wrong.* Answ: But if so, I pray wherein and by what? for I know not, neither is it apparent or proved, except by thus discovering and laying open his Craft, False-heartedness and Deceit, as thus acted under the guise and notion of Truth, Sanctity, Divine Sense and Religion. And this farther,

That as in my said Book and Books, it's truly & alone on my part, in holy Zeal for the truth of God, and the Answering of a good Conscience in his sight, and not for Name, Praise, Interest or Profit; (though do much question, as have cause so to do, whether O. S. be not guilty of them all,) has been, was, and is the Principal cause, that have thus concern'd and engag'd me with him, &c.

And then proceeds, *And therefore*, saith he, *God's holy witness in the Hearts of his People, which is just and true, must needs Judge and Condemn him.* Answer: I say again as I did before, pray see and observe how this man leaves it to the witness of God, &c. and how he also mocks, and as we use to say, makes a meer Noise of Wax of the Holy Witness of God, to be thus bowed both any and every way to serve his Ends and Interest; for though he pretends to so leave and commit it, *viz. to God's Holy Witness*, as twice or thrice over and over again in the aforesaid page, and yet at last see how he prescribes, directs, and dictates unto it, and tells what it ought and must needs do, and be done, and that is for to both Judge and Condemn *A. B.* so it may be still, and it further observ'd, that though he so mockingly and in such deceit commiteth it, &c. that yet notwithstanding doth at last deprive and exclude them both in it, *viz. both the Judgment-Seat of Christ, and Witness of God, &c.* and entereth upon the Judgment and Determination of the matter himself, and in a manner to let them both know like a Judge on the Bench (especially when pretend, like himself to such a prerogative) to the Jury in what they are and ought to do, and which is, *viz.* that they cannot avoid, but must, needs and ought to both Judge, give Sentence against, and Condemn *A. B.* And as to the rest of his Fallacies and Hypocritical and feigned Insinuations, as if all this and such his evil Works, Treachery and evil Treatment towards me, were in love, and for the good of my Soul. To which I shall say little more at present, rather leaving and commending the impartial Reader for his better Satisfaction to the Reading of my former Books, so often and frequently cited, and then for to make his own Observation upon the aforesaid Actions; for his Words prove little, and his Inconsistency

cy less, and withal in his comparing to joy and annex unto it the many shameful Flouts, Jeers, Scoffs, Scorns and Deriding Words and expressions he has given forth and made by way of a Game or Sport upon me, in order to reproach and vilifie me; I say as before, in this Book of his he hath Titled, *A Reviler Rebuked, &c.* And the which he intends for an Answer unto mine, *Of The Cry of the oppressed, &c.* and which the Reader by comparing together, may soon find out, and see how far this Man's Heart and Tongue doth agree and hold together, as likewise whether the love and good he is for or pretends by Word, be at all or in the least any other than the tender Mercies of the Wicked, which is Cruelty.

And now to draw towards a Conclusion, having, as I conceive, gone through, and either Answered or shown the Impertinency and Inconsistency of all, or at least of every material branch or part of this his Evil and Envious Work, I do in the next place think fit to give my Reader this following and further Account of the said O. S. which I doubt not but may prove to the further confusing and total marring both of all the whole, yea, and every part of this his confused and envious Work, which take as followeth, *viz.* After yet I had Printed and Publish'd a great or the greatest part of my Books, Titled *The Cry of the oppressed, &c.* O. S. sent me a Letter dated from *Abingdon* the 6 of the 12th Month, 1695. And unto which I return'd him a plain and judicious Answer, and with equal Terms and Conditions according to the Contents thereof.

The Tenor or Principal Contents of the aforesaid Letter of his to me being thus, or to this effect, *viz.* To both earnestly desire, request, and intreat me for to call in my said Book or Books again, and assuring that by such my Compliance, and so doing, it should be accepted, be Satisfaction, and so the Controversie to be ended, &c. The which I do desire and earnestly intreat of the Reader to observe and to take good notice of it, *viz.* that after the aforesaid O. S. W. L. and J. B. &c. had so violently and outrageously clamour'd, highly charged, thus notoriously branded and abused me, together with the rest of the Seven (his Companions) in the second to thus and so arraign, pass Judgment, give Sentence, and Condemn me, and that for such a Criminal, &c. and farther in so accounting of me and others, as hinted, but for or no other than as *Trees that cumbered the Ground, and good for nothing but to be pluckt up, and to be cast into the Fire; Thieves that entered not in by the Door, but such as only came for to Kill and to Steal, Wells without Water and Clouds without Rain.* for whom is reserved the Blackness of Darkness forever, betraying Judas's, Brother to Bugg, and like to Rogers and Story; Dogs, Wolves, Swine, Lyons, Bares, &c. base Abortive Illigitimate Brats, Devils,

Devils, sometimes White, sometimes Black, sometimes like a Roaring Lyon, sometimes in a Miffery, and sometimes, known by his Cloven Foot, who have made Shipwrack also both of Faith and a good Conscience, and whose Consciences are scared as with a hot Iron, accounted as a Murderer, threats of Corporeal punishment, (pray bare with my so often over and over with it) as more particularly inserted in a Letter to W. L. and J. B. as in pag. 20 of the Cry. And then again, as with respect also to the aforesaid Seven (as in their said Paper of Judgment, ~~over~~ in pag. 10. to this effect, viz. That after their waitings (say they) in the light of Christ our Lord, the Sence and Judgment that we have receiv'd is on this wise, viz. That A. B. hath not been exercised in the pure peaceable Wisdom that is from above, but in the Earthly and sensual Wisdom hath been watching over his Brethren with an evil Eye, and seeking occasion against them, and thereby hath much hurt and darkned himself, &c. Observe, implying as if that those Articles I had drawn up and given in, in charge against the aforesaid, viz. W. L. and J. B. &c. had been gathered up together and treasured up not by that Spirit, wherein the fellowship of the Gospel standeth, and Bond of Peace is kept, but in a wrong Spirit, out of the Counsel of God, &c. and more over and besides O. S.'s. thus and so thundering forth like so many Curfes, the Wrath and Vengeance of God against me, as in pag. 36. of the Cry.

I therefore desire and intreat it again, the Reader to observe and consider how that though as *Solomon* saith, as before hinted in this Treatise, that the wise Woman builded up her House, yet how like the Foolish one this Man O. S. hath thus pulled down his and theirs, and that with his own Hands, and to prove it so and the matter true, as charged, pray give me leave to a little further Reason and Expostulate the matter more closely and plainly with him, and therefore shall add to it, and say what O. S. Is a A. B. indeed an in reality guilty of those so many, so high, so gross, so great and notorious Crimes and Wickedness; yea, and that both against God, and his Brethren, as to be so and thus judged and accounted as deserving of all those most horrid and unparell Cruel and Severe Reviling, Vilifying, Branding, Stigmatizing and Reproaches, &c. as also of such hard and severe Threats, Sentences and Amerisments by O. S. W. L. J. B. &c. and the rest of the said Seven, and that too as if but what they had receiv'd the sence of, as in the power, &c. and with or in Commission from the Lord himself, in their waitings upon him, as in pag. 10. of the Cry; and pag. 15. of his *A Reviler*, &c. to so pronounce and give forth their said Judgment and Sentence against me, and yet for all this my Crime and Crimes to be found at last, when he and they are brought to a Pinch to be it, no greater nor no more in it, and the business so slender and slight, as that barely upon the condition only of my calling in of my Books, that came so close and hard upon them all should be at the end, all to be hushed up, quiet, still, and the matter solved up, &c. or in plain, my self absolved without any Father-Confession. Friends bare with me, for my Soul and Life detests, abhors, defys and surgeth against all such Gross, Subtil and Perfidious wicked Hypocrisie, great and deep deceit, a peice I think as great and notorious (the Circumstances considered) as ever was done or acted by any Man or Men before, as likewise to the same import, in pag. 26. of the Cry. And further observe Reader, that although this man O. S. were so hardy and confident, as in pag. 46. of his *Reviler*, as to appeal to God's Holy Witness, as hinted, in the Hearts of his People here, and to the Judgment-Seat of Christ too hereafter, as if so innocent, that he could look both God, Eternity Men and Angels in the Face; yet after all, notwithstanding to be thus appeal'd and so struck into and under such a Dreadful fear and manifest Consternation, at the very appearance and coming forth of my said Book into Print, a peice that so openly discovereth and maketh manifest his own and the rest of his Faction and Associates Treachery, Oppression, Unjustice, &c. that rather then he will stand the Judgment so much as of a Man, Men, or the appearance of the Day, he as manifest

best thinks it now more safe and far better for him to lay by such his scaring Threats of the punishing of Body and Ireful Judgments, both on the right Hand and on the left, poured forth and pronounced against me, as contain'd in a Letter which he sent me but a little before, and to Anvil out another way, and to his Craft again, if he can but, as no doubt he will out-face Shame, and what else relates to either Men or Conscience, &c. having reflected so much on *A. B.* though Innocent as by his own Inconsistency; for how can *A. B.* or any other, though their Capacity be of the smallest Size, &c. be Crafty & Silly both, and yet for all that to so now come down, stoop and appear so humble and so low, as to thus desire and intreat, and it shall be accepted, be satisfaction, and so for the Controversie to be ended.

And therefore Friendly and Christian Reader, upon the whole matter and circumstances of it, may I not break out in this astonishment, open my Mouth, and say, O blush, oh Heavens! and be astonish'd oh Earth, at these things! And this further, so that by all what hath been said, written, and apparently and plainly proved upon them, viz. *O. S.* and the rest, the true and conscious Reader may plainly see and discern as before, how contrary both to themselves as well as unto the Truth, I mean the real Truth of God, these Men have acted in the premised, by being thus false to God, false to Men, false to their own Consciences, and false to what they have Signed and given under their own Hands, and which stands, will remain, and will be in Witness against them until they acknowledge by Repentance; for indeed how can that be according to God, or consistent with his Will, that is so vastly wide and altogether inconsistent with its self, as in p. 14. and *last Query* of my Book of *Queries*. And therefore saith my Soul, Oh that the Lord for his Name, for his Truth, and for his Mercies sake, would be pleased to both root out, and to drive and chaff away out of his Church and Camp all such evil and deceitful Work and Works, and all such double-tongu'd and false-hearted ones, and to cause it to exterminate, and its Remembrance to End and cease amongst Men, and especially all the Professors of his Holy Name and Truth. And therefore his, viz. this *O. S.*'s bad, treacherous, evil and deceitful Ways and Circumstances considered, may I not further add and thus infer concerning him.

Oh, Treacherous Heart! Oh, hard'ned Mind!

*That can such Crafty Ways invent,
Without remorse or Wound of Soul,*

*Or any Token of Relent.
Where shalt thou seek? Where can I find
At all the like of thee?*

*Amongst all pretenders to the Faith,
And for the Unitie?*

For thou art him, thou art known by Name,

The Hinge and Man of Strife,

*That secretly doth persecute,
Oppress, and wound the Life.*

And as to those general Charges, as with respect to the Wickedness on the Persons fore-mentioned, that I intended no further or otherways to any *O. S.* and *B. A.* excepted, than in respect only to those particular Charges alledged, and not in the least as to the general or series of their Lives.

And now a few Lines more in Answer to his needless and unprofitable *Postscripts*, which chiefly relates to my placing, as he saith, some unnecessary or impertinent *et cetera's*, or more than happily convenient or proper, the which I shall not so much dispute or stand the Test of the Controversie with him, the whole aim, end and bent of my Spirit being more for and with respect to Truth, Justice, Substance, &c. then to either Pustillio's, or the Rules or Use of
Gram.

Grammatical Methods, having neither pretended to either Skill or Scholarship in those and such things, and whereas I have missed or been short in them, or any I think that he silly and a witless'd me enough about them. But in this I have rather rejoiced, and have cause still to rejoyce, and to both bleis, to magnifie and praise the Name of the Lord my God, my Rock and my Stay, in that he hath so far taught and learned me in the School of Christ, his dear Son, Truth, Righteousness, and in the Book of an innocent and a good Conscience, so as that I could not, nor cannot in the least abet, close with, cover or connive at any such wicked, false, deceitful and evil doings, that is so too frequently and often found both in him and them he personates and undertakes for; but as to the case of the Widow Bunce and her Son, which he cites as his first Example, I think necessary to annex these two or three Lines further. and first, as with respect to the Offence that the said *Fohn Bunce* had taken, it is to be noted that it was taken upon, or through the occasion of *O. S.* and the rest refusing or denying his Mother a just and fair Hearing by her Neighbours that best understood the Nature and Circumstances of the case, and which only related unto outward Concerns, wherein she appended as in the aforesaid, That she had the due right of Claim, &c. and not that they had any thing otherways or further against him; and therefore the case, with the Circumstances depending, rightly and duly considered, whether it may not give both cause and room to conclude, or at least to think that he went to the aforesaid, *viz.* the Priest for something else, than only for a Wife; for that it appears not at all unreasonable, but to both suppose and think that he might go to him for to learn Religion also, yea, and something else besides that too, he seeing and finding such unfair and unjust dealings in the aforesaid towards his Mother, that pretended to that degree of Sense, Light, and Spiritual Discerning above and beyond all others: so that if no more impertinency in my overplentious, &c. then appears in this he places, as the first of his Examples, he might have staid out his time in the Country where he was, if a doing of any good there, then to a so hasted, to a thus only showed his own Skill and Scholarship; and if such a Fault in *A. B.* by a few overplus or impertinent, &c. though not so many as appears that he accounts of neither, was it not an impertinency, not short of it in *O. S.* for to send unto me such a Book, *viz.* his *A Reviler, &c.* to one I say that he looked upon, and accounted as his Enemy, that had so many both false and confused Misplacings, both troublesome to read, and much more to Answer, they being as followeth, *viz.* after pag. 30. followeth p. 33. after p. 34. followeth 31. after p. 32. followeth p. 37. after p. 38. followeth p. 35. after p. 36. followeth p. 39. But these not altogether so material neither, either on the one hand, or on the other, as his so hiping and skipping, as I may say, over Mountains and Hills, and thus stumbling, or rather quarrelling at meer Turfs or Mould-Hills, my meaning being by his so skipping, evading, and giving the Go-by to those more material and substantial parts of my aforesaid, without either Notice taken, or any answer or return at all, as at large have mention'd and hinted in the foregoing. But to God I shall leave both he and them that will reckon with them all for such their merciless Heard-heartedness & Unchristian outrage against their Brethren, and myself in particular, and that for no other cause that I know of, than standing up and being for the Holy Truth of God, and witnessing against such their unholy, open and apparent Works and Deeds of Darknes, account or call them as you will or please. And thus having somewhat eased my grieved Heart and wounded Spirit, because of these things, and enlarg'd therein beyond Intentions, I do leave and commend them to the righteous Judge and true witness of God in every Conscience, and remain a true Lover of all the honest and sincere in Heart,

Abraham Bonnisfield.

Let this neither go nor be communicated to or amongst any but Professed or Reputed Friends.

THE END.

THE
[Faint, illegible text follows, appearing to be a list or index of names and titles, possibly related to a historical document or manuscript.]

THE ERRATA.

Page the first of the Book, line 35. after the word *Pounds*, add *and*.
pag. 4. line 14. after *forth* add *&c.* line 21. for *confesseth* read *counteth*.
pag. 19. line 20. for *account* read *accord*. line 31. after *wiser* add *and*.
and instead of *from the Remarks and Circumstances*, read *from the Circum-*
stances and Remarks. pag. 22. line 14. for *the*, read *his a.* pag. 26. line 11
for *this* read *thus*. pag. 28. line 6. after *approved*, add *of*. pag. 38 line 39
for *yes*, read *that*. pag. 40. line 26. after *Words*, add *it*. pag. 41. line
14. after *Bone*, add *more*. pag. 42. line 31. after *it*, add *and me*. pag. 44.
line 10. to add *as*. pag. 53. line 17. after *and*, add *in*; and for *Infirmary*
read *Affinity*; and after *Affinity* add *with*. pag. 58. line 30. for *so* read
for. line 35. after *been*, add *both*. pag. 59. line 14. for *and* read *but*.
pag. 60. line 17. for *so* read *too*. pag. 64. line 1. for *those* read *these*.
pag. 65. line 28. after *and*, add *the*. pag. 67. line 21. after *of*, add *in*.
pag. 72. line 33. after *and*, add *I*. pag. 75. line 5. before *Proceeding* add
and. pag. 76. line 22. after *for*, add *of*. pag. 80. line 21. after *them*,
add *as*. line 32. before *Meeting*, add *a*. pag. 87. line 12. after *farther*,
add *the*. pag. 91. line 36. after *A. B.* add *&c.* pag. 93. line 10. after
then, add *as*. line 20. for *yet* read *that*. pag. 94. line 38. for *the* read *an*.
pag. 96. line 3. between *be* and *silly*, add *a*.
